

Vol. 180

The

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EDITED BY THE

Rev. Henry Mason

JANUARY

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Being a review of leading Church Works by English and American authors, which have appeared during the year.

We should like, also, to enumerate the many departments of value which enrich the publication. Some were mentioned in the QUARTERLY for September, on the second page of cover. Suffice it to say that the ANNUAL proper, being the December number of THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY, is a magazine of over 300 pages, and is followed by three QUARTERLY corrected Clergy Lists of the United States and Canada. Subscriptions for the four numbers, aggregating nearly or quite 500 pages, **25 CENTS**. Please send subscriptions at once to insure promptness. Address

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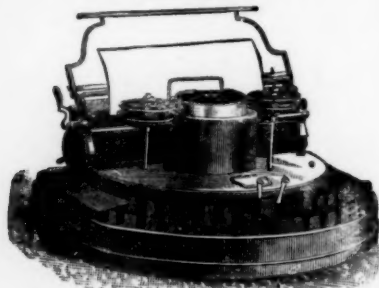
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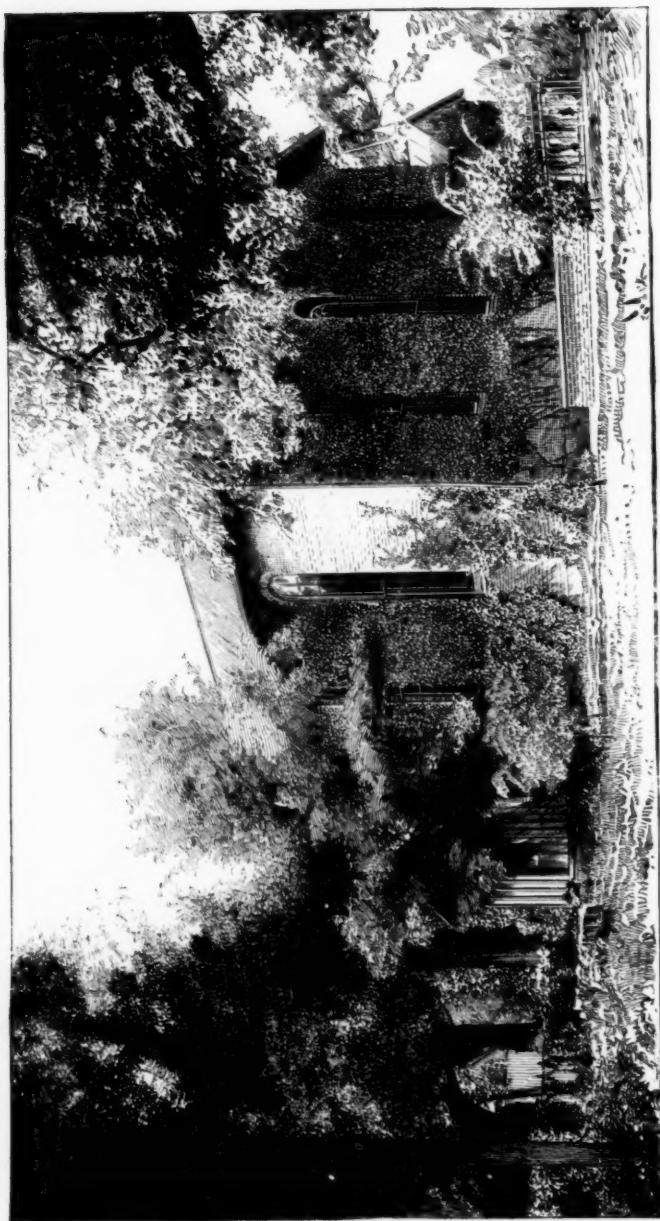
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ST. PAUL'S CHURCH, ROCK CREEK,
From a Photograph by Merritt & Van Wagner, Washington.

The Church Review

VOL. LI.—JANUARY, 1888.—No. CLXXX.

The Church in the District of Columbia.

S. Paul's Church, Rock Creek.

THE history of S. Paul's Church, Rock Creek, especially engages the attention and invites the research of the Church antiquarian. It carries the mind and imagination back well nigh to the threshold of the shadowy eighteenth century. S. Paul's is an important link in the chain that indissolubly connects the new ecclesiastical *régime* in this country with the old, the National with the Colonial, American Church life with the ancient See of Canterbury. The Parish is older than Montgomery County, older than the District of Columbia.

What is now known as S. Paul's, Rock Creek, was once the Parish Church of Prince George's Parish, which included all the territory lying between the Potomac and Patuxent Rivers and the Northeast Fork of the Eastern Branch, and extending indefinitely in a Westerly direction. The initiative period in the history of S. Paul's dates from its connection as a Chapel-of-ease with old S. John's Parish, which was one of the thirty parishes into which the Province of Maryland was divided. On September 18, 1719, the Rev. John Frazier, Rector of S. John's Parish, called a meeting of the inhabitants to deliberate for the erection of a chapel in the area, technically known as the Eastern Branch and Rock Creek hundred. The building project received favorable consideration, and thereupon numerous gifts were made for its successful accomplishment. The principal donor was one John Bradford, gentleman, of Prince George County, Maryland, who contributed one thousand pounds of tobacco and one hundred acres of land, "whereon," as says the old Parish record, "is timber for building said chapel and necessary houses for a Glebe, for the use of the present and future Minister, for which intent the said one hundred

acres are given forever." The Glebe possessed at that time merely a nominal value, but would now command a great price. It is situated in the "Pleasant Hills," two miles North of the city of Washington, and on the Northwest adjoins the magnificent Government property of the Soldiers' Home. It consists of graceful undulations with a water-shed of one hundred and twenty feet, without precipices. The situation commands an extensive and beautiful prospect of the diversified landscape of Maryland. About one half of the Glebe has been laid off for a cemetery, upon which eighty thousand dollars have been spent within the past twelve years. S. Paul's churchyard is now one of the largest and most embellished cemeteries in this or in any country. It has its own conservatory for floral decorations, and its receiving vault is, in point of utility, unsurpassed. The foundation of S. Paul's Parish properly dates from 1726. In that year it was set off from old S. John's under the corporate name and style of Prince George Parish, in the County of Prince George and Province of Maryland. It soon had its Chapel-of-ease near Rockville, a distance of some twelve miles. In course of time upward of twenty Parishes have received their area from the territory originally lying within and belonging to the Parish of Prince George, now legally known since 1856—when its metes and bounds were clearly defined—as S. Paul's, Rock Creek Parish. The following is the list of the Rectors since its foundation:

- The Rev. George Murdock, 1727-1760.
- The Rev. Alexander Williamson, 1761-1776.
- The Rev. Thomas Reed, 1776-1814.
- The Rev. C. C. Austin, 1820-.
- The Rev. Wm. McCormick, 1828-.
- The Rev. R. Ash, 1830-.
- The Rev. Christian Wiltburger, 1831-.
- The Rev. B. M. Miller, 1837-.
- The Rev. K. J. Stewart, 1839-1840.
- The Rev. W. A. Harris, 1741-1849.
- The Rev. Mr. Wood, 1849-1851.
- The Rev. Mr. Kerr, 1851-.

The present Rector is the Rev. James A. Buck, now of venerable age and saintly mien, who has been the faithful Parish Priest since 1853. From the resignation of the Rev. Thomas



THE REV. JAMES A. BUCK, RECTOR OF S. PAUL'S, ROCK CREEK.
From a Photograph by Merritt & Van Wagner, Washington.

Reed, in 1814, until the incumbency of the Rev. C. C. Austin, in 1820, there exists no record of ministerial services in the Parish. Moreover, there is no record of the period of time embraced by the Rectorship of each of the five Rectors in immediate succession to the Rev. C. C. Austin. The first three Rectorships cover a period of eighty-six years. The first Rector, the Rev. George Murdock, was inducted by Charles Calvert, Esq., Governor and Commander-in-Chief of Maryland. The *quasi* Episcopal tone of the instrument of induction is a forcible reminder of the old *régime* when the English Church was the State Church of Maryland. The language reads as follows:

Whereas, the Revd. George Murdock, an Orthodox Minister of the Church of England, was sent and recommended by the Lord Bishop of London and Diocesan of this Province, to officiate in Virginia or Maryland, I do, therefore, recommend and appoint the said George Murdock to be Rector of your Parish, and direct you to receive him as incumbent thereof, and will you to be aiding and assisting to him in all things, to the end he may receive the full benefits and perquisites of his office appertaining, together with the forty pole (tobacco tax) in the Parish aforesaid.

The original Parish church, after the lapse of fifty years, fell into decay, and was replaced in 1768 by the foundation of the present edifice. At the period of the Revolution, only the walls had been erected, the structure remaining for many years unfinished. The dimensions of the new church were forty by sixty feet, the walls, of English brick, being twenty-two inches in thickness and twenty-three feet in height. In 1820 the vestry, considering the building too large for the needs of the congregation, determined to reduce the size. In 1849, however, the church was restored to its original area, a gallery was placed in the West end, and the interior greatly improved. Under the Rectorship of the present incumbent, the Church has undergone material alterations, being enlarged by the addition of a commodious chancel, the largest in the Diocese, and of an organ and vestry. The gallery was removed and also the old chancel with its "three-decker" pulpit, relic of the dreary Georgian era; the two ranges of windows were cut into one and filled with stained glass; the interior was frescoed, and the exterior walls were covered with ivy.

The church has two beautiful memorial windows. One, of English design, and having three vertical compartments, was erected by Mr. George Beach, of Hartford, Connecticut, to the memory of Mrs. Emily Beach, his wife, who died in 1884, and of Miss Gertrude S. Wood, who died in 1876. Their rare musical gifts had been consecrated to the service of the Church, and this window represents them as celestial singers, an angel with a harp floating above them, and below a white shield set with Greek cross and a crown.

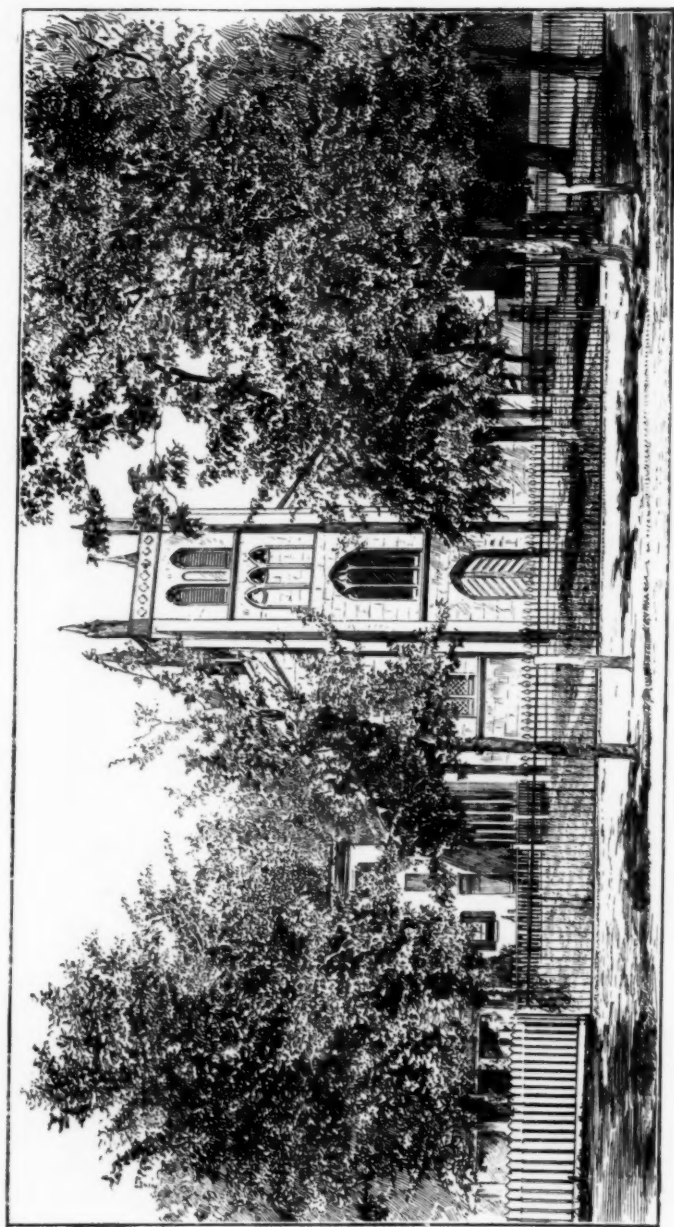
The other memorial window, of German workmanship, is a memorial of E. J. Middleton, Jr., who died in 1881, and was the gift of his mother and the children of the Sunday school. It has for its subject in the upper compartment King Solomon

with his counsellors, Hiram of Tyre and Hiram of Abill; in the central one, the Sermon on the Mount, and the lower one, the LORD and the workers in His vineyard. There are three small detached windows in the sanctuary, which were given by Mrs. Mary Stone. These contain the symbols of the Ever Blessed TRINITY, of the Four Evangelists as represented in the Apocalypse, and the Sacred Vessels, the Paten and Chalice. The Altar Lectern of brass is to the memory of Miss Kate Hort, who died December 6, 1860. The Altar Cross and the Vases were given by Mr. Ross Perry in memory of his little daughter Edith.

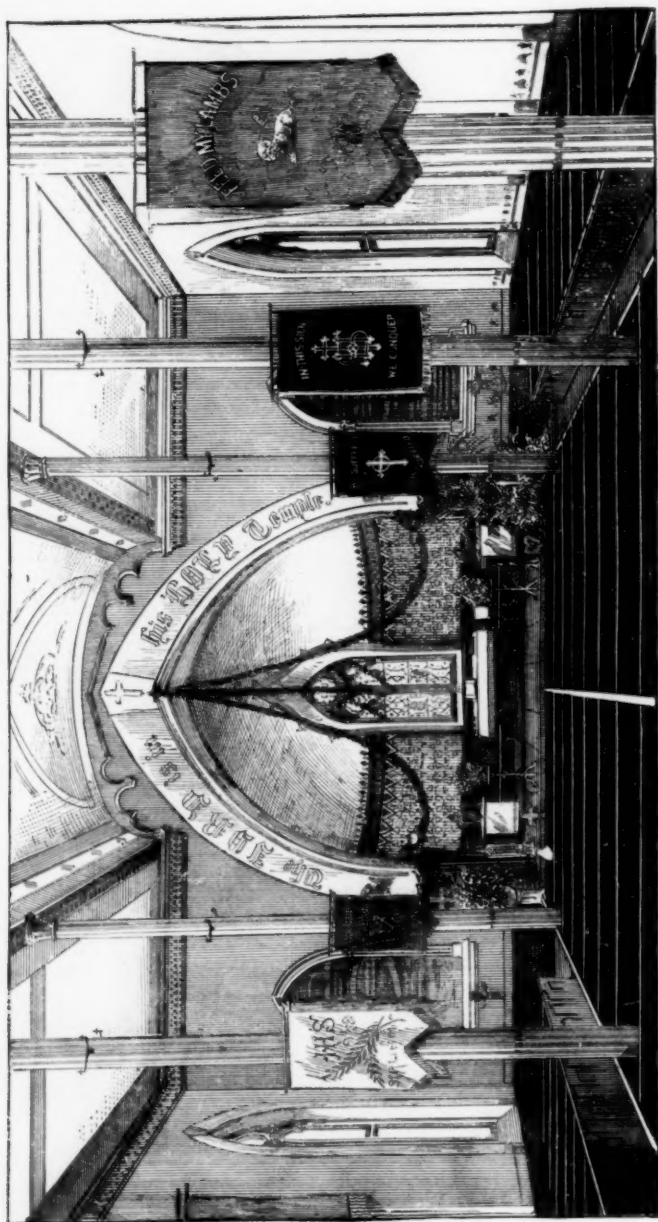
The Church has two sets of Communion plate, one of silver, the gift of Miss C. O. Buck, in memory of her niece; the other, purchased with funds given by Daniel Webster, who often spent a Sunday at the rectory.

Christ Church, Washington.

METAPHYSICIANS tell us that what is called Time is subjective rather than objective. That is to say, it is a relative entity, not an absolute thing. Give the requisite conditions and there is no philosophical reason why we should not uncover our heads when one century looks down upon us as when twenty. History has been so rapidly made on this American soil, our National life has throbbed with such prodigious and nervous energy, that to us who live at the present time one hundred years wears the stained garb of antiquity. Christ Church, Navy Yard, justly has prestige from its venerable age and historical associations. It is one of the few antiquities of which the Church of this country can boast. It is the oldest parish within the limits of the City of Washington, and one of the first founded after the Colonial Church became organised into a National and Provincial Church. In 1794 a petition was presented to the Legislature of Maryland, by Churchmen resident of Washington and Georgetown, wherein it was prayed that a new parish might be formed under the corporate name and style of "Washington Parish." The petition being granted, a Vestry was elected May 25, 1795. The Reverend George Ralph was thereupon chosen Rector, taking his seat in the Diocesan Convention of Maryland in the year 1795. During the first year of the Rectorship of the Reverend Mr. Ralph, a frame church edifice was erected in New Jersey Avenue. The land for the site was donated by James Greenleaf, Esq. Mr. Samuel Blodgett, who owned a plantation known as "Jamaica Farm," furnished the building material. Tradition records interesting facts associated with this rude little parish church. President Washington frequently and Mr. Jefferson stately worshipped there. The main portion of the present edifice of Christ Church dates from 1807. The location is in G Street, in the old part of the city, in what is now known as South Washington. The land was given by Mr. William Prout. The new church was consecrated by Bishop Claggett, October 8, 1809. The Rector at this time was the Reverend A.



CHRIST CHURCH, NAVY YARD—EXTERIOR.
From a Photograph by Merritt & V. n Wagner, Washington.



CHRIST CHURCH, NAVY YARD—INTERIOR.
From a Photograph by Merritt & Van Wagner, Washington.



THE REV. GILBERT F. WILLIAMS, RECTOR OF CHRIST CHURCH, NAVY YARD.
From a Photograph by Merritt & Van Wagner, Washington.

T. McCormick, who retained the Rectorship until 1823. Some time in 1809 the Vestry passed a resolution appropriating in the church a pew for the use of the President and his family. President Madison regularly occupied the pew so long as he frequented Christ Church. Here also the marine and naval officers used to attend Service, marching from the Navy Yard to the church in solemn procession. A prominent name on the old records of the parish is that of Commodore Tingey, who was in command of the Navy Yard during the British invasion. He was an earnest Churchman and efficient vestryman. He is

said to have waited in person on President Monroe to tender to him the use of the Presidential pew. In the early history of Washington Christ Church held the rank that S. John's has held in late years.

The Reverend Ethan Allen was Rector of the parish from 1823 until 1830. He was succeeded by the Reverend Frederick Hatch, who remained until 1835. Upon his resignation the Reverend Henry H. Bean became Rector. The following is a list of the parish Priests: The Rev. Mr. Ralph, 1795; the Rev. A. T. McCormick, 1809; the Rev. Ethan Allen, 1823 to 1830; the Rev. Henry H. Bean, 1835; the Rev. W. Hodges, resigned in 1855; the Rev. Joshua Morsell; the Rev. Mark Olds, 1865; in 1868 the Rev. Mr. Harris was appointed Assistant Rector. The Rev. Mark Olds died in 1868; the Rev. Charles H. Shield; the Rev. A. Floridus Steele, Assistant Rector, March, 1869; the Rev. Wm. McGuire, 1872; the Rev. Charles D. Andrews, 1873; the Rev. Gilbert F. Williams, 1877.

Christ Church has received many gifts as thank offerings. The Hon. Daniel C. Hugar, at one time United States Senator, presented to the parish a silver flagon for the Altar Service. The present administration of the parish is stronger than in some previous years and the better organisation of lay help is resulting in increased parochial activity. There is one general parish society called Christ Church Guild. This is divided into some six chapters for work on special lines. The Sunday School is large, having an enrollment of four hundred and twenty-five scholars. Christ Church Sunday School enjoys the enviable reputation of being the banner school in the Diocese for contributions to the "Bishop's Penny Fund." It is also nobly befriending the Reverend Father Vilatte and the Old Catholic Mission among the Belgians of Wisconsin.

S. John's Church, Georgetown.

IT would be difficult for the imaginative wit of a mind, instinctively sensitive to the charm of harmonious conditions and associations, to conceive of historic Georgetown as existing separate and apart from the life and traditions of the Historical Church. The reposeful atmosphere of its inviting old streets, with their mass of quaint domestic architecture, immediately conjures up before the mind the shadow of the parish church. The earliest memories of organised ecclesiastical life in Georgetown cluster around S. John's Parish, which was founded at the close of the last century, and but a few years after the establishment of CHRIST Church at the Navy Yard. The first Anglican service ever held in Georgetown was in the year 1794, the Rev. Mr. Addison officiating. The foundation of the present church edifice dates from 1796, and the building was completed, sufficiently to be occupied, in 1803 and finished in 1806. The following is the list of the Rectors of the Parish :

The Rev. John J. Sayrs, 1804-1809.

The Rev. Walter Addison, 1809-1821.

The Rev. Renal Keith, Assistant Minister, 1817.

The Rev. Stephen H. Tyng, 1821-1823.

The Rev. Walter Addison, recalled, 1823-1827.

The Rev. Mr. James, 1827-1829.

The Rev. Mr. Douglass, 1829-1830.

The Rev. Dr. Marbury, 1838-1841.

The Rev. Clement M. Butler, 1842-1844.

The Rev. A. Shiras, 1844-1848.

The Rev. A. P. Tillinghast, 1848-1867.

The Rev. O. Parenchief, 1867-1869.

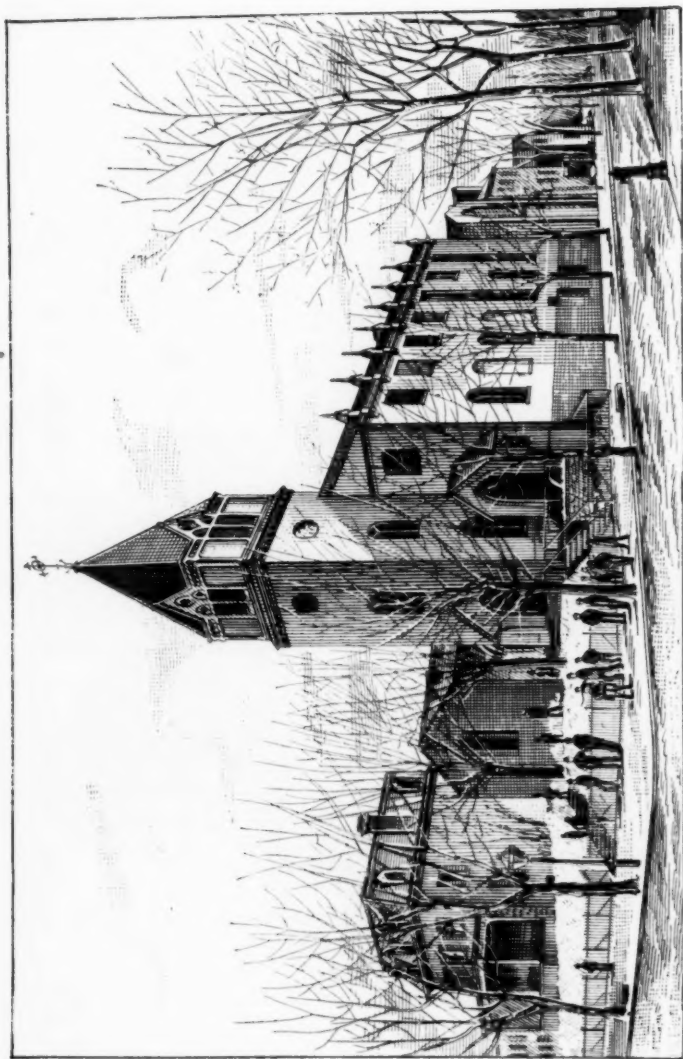
The Rev. A. B. Atkins, 1869-1875.

The Rev. A. Shiras, temporarily in charge, 1875-1876.

The Rev. John J. Joyce, Jr., 1876-1879.

The Rev. John S. Lindsay, 1879-1887.

The Rev. J. A. Regester, 1887-.



S. JOHN'S CHURCH, GEORGETOWN,
From a Photograph by Merritt & Van Wagner, Washington.



INTERIOR OF S. JOHN'S CHURCH, GEORGETOWN.
From a Photograph by Merritt & Van Wagner, Washington.

In 1831 the church edifice was abandoned for sacred worship and became "a sculptor's workshop." In 1839, however, the building was recovered from secular use and restored to the Parish mainly through the instrumentality of the Hon. W. W. Corcoran and Mr. Wm. G. Ridgely.

In 1843 the church was enlarged, and in 1870 again enlarged and improved. The situation is on the corner of Ohio and Potomac streets. The prevailing square lines and flat roof of the building vividly recall to mind the ruling ideas in architecture which dominated in the Georgian era before the Catholic revival had restored to the Anglican Church the magnificence of Gothic art.

S. John's, like many other old Evangelical parishes, is beginning to feel, in some slight measure, the quickened life of the Church at large. The parochial organisations are nine in number and are entitled: The Ladies' Sewing Society, Rector's Chapter, Mothers' Meeting, Sewing School, Society of Church Workers, S. John's Brotherhood, Men's Meetings, Ladies' Aid Society, and Youths' Guild of S. John. The Rector's Chapter practically amounts to what would now be called, in most parishes, the Altar Guild or Society.

The Holy Eucharist is celebrated weekly, at eight o'clock, a. m., except on the first Sunday in the month, when there is a mid-day Celebration. The Divine Service is also held on all Holy Days. A parish paper mirrors and chronicles parochial life and activities, and also serves as an organ of the Faith by incorporating into its columns the Apostolical Succession prayer as embodied in the Office of Institution.



S. JOHN'S CHURCH, WASHINGTON.

S. John's, Washington.

IN some respects, S. John's Church, Washington, holds a rank, in this country, absolutely unique. There is probably no other parish with such wealth of historical associations. Its social traditions and the memories of the distinguished dead which cluster around its quaint old walls, tend to enliven even the dullest imagination. S. John's is something more than an ecclesiastical edifice; it is, so to speak, a national shrine. It was an established usage from the days of Madison to the Presidency of Mr. Lincoln, that the Executive Magistrate should stately attend Service there. Before the War, it was then, strictly speaking, the President's Church. Most of the noted men occupying place and power in civic life during the past half-century have usually worshipped within its walls.

Its history, as a parish, dates back to 1815. Some time during that year, it was set off, by due legal procedure, from Christ

Church, Navy Yard. In February, 1816, the cornerstone of the church was laid and in the following December, the original edifice was completed, having been designed by Mr. B. H. Latrobe, who was the architect of the old Capitol, and modeled after the Pantheon at Rome, being in the form of a Greek cross. In 1820, the population of Washington had so increased around S. John's, Lafayette Square, as to necessitate the enlargement of the church. The ground-plan was altered to the form of a Latin cross, by the extension of the nave toward Sixteenth Street. At this time the tower and the lofty porch with its columns and pediment were erected.

The following is the list of the Rectors:

The Rev. Wm. H. Wilmer, D. D., father of the Bishop of Alabama, 1816-1817.

The Rev. Wm. Hawley, 1817-1845.

The Rev. Smith Pyne, D. D., 1845-1864.

The Rev. John Vaughan Lewis, D. D., 1864-1880.

The Rev. F. L. Norton, D. D., 1880-1881.

The Rev. Wm. A. Leonard, D. D., 1881.

The prestige of S. John's is undoubtedly due, in a measure, to the *personnel* of its vestry, which has always been one of marked social distinction. General Winfield Scott, and the Hon. Montgomery Blair, served for many years as vestrymen, and the custom of appointing the superior officers of the Army and Navy, as Wardens, has become traditional in the history of the Parish.

In the summer of 1883, the church underwent material alterations, according to designs furnished by Mr. Renwick, of New York.

The building was enlarged by the construction of a sanctuary. The walls were decorated in the Renaissance style. The present chaste, artistic appearance of the interior, is the result of the improvements then made. The chancel properly gives character and effect to the entire body of the church. The beautiful Altar and Reredos were designed by Mr. Renwick and made by the Boston Terra Cotta Company. They were the gifts of Mrs. E. Francis Riggs and her sister, Miss Ada Thayer, in memory of their deceased father, James S. Thayer, who was born in Whittingham, Vermont, January 4, 1818, and died in Washington, January 19, 1881—and of their deceased mother,

Medora Chatham Thayer, who was born in Nashville, Tennessee, January 16, 1819, and died February 3, 1880. The entire married life of Mr. and Mrs. Thayer was spent in the city of New York, where she was an efficient worker in the Parish of the Transfiguration. The Altar is well raised above the Nave, being approached by steps of gray marble. The Altar pace and step are in memory of William Johnstone Chubb, and were given by his associates in the Sunday School. The pavement of the chancel is in colored tiles. The *sedilia* and choir-stalls are of oak, and in design are in keeping with the Renaissance style of the church. The appointments of the Altar consist of the Cross, flower-vases and super frontal. Perhaps the windows are the most distinctive and interesting feature of S. John's church, their subjects being taken from the Life of the Divine SAVIOUR, of S. John, the Patron-Saint of the Church, and from the Apocalypse.

The principal window is in the East end of the chancel. It consists of three compartments, the central one illustrating the Last Supper, the other two being in ornamental glass of a rich pattern, with an angel's head and half figure in the centre, and is in memory of Mrs. Annie E. Steele, Mrs. Julia McLane Lockwood and Rear Admiral Charles Wilkes, of the United States Navy.

Mrs. Steele was the wife of Franklin Steele; was born in Baltimore, Maryland, March 23, 1824; died in Washington, January 13, 1881. The compartment to her memory was given by her daughter, Katherine B. Steele.

Mrs. Julia McLane Lockwood was the daughter of Dr. Allen McLane, of ancestry distinguished in colonial days. She was born in Wilmington, Delaware, February 21, 1818; died November 21, 1880. The window, to her memory, was the gift of her children.

The south compartment of the chancel window was given by the wife and children of Rear Admiral Wilkes, who died February 8, 1877.

The windows on the south side of the chancel have for their subject the Garden of Gethsemane and the Transfiguration; the one bears the following inscription: "The gift of Alice King and of Ellen King,"—and the other is in memory of Amos Beebee Eaton, Brigadier-General and Brevet-Major-General, U. S. A., who was born May 12, 1806; died February 21,

1877. Seven years before his death he was confirmed in S. John's church, by Bishop Whittingham. The window on the North side of the chancel was erected by members of the congregation and the vestry to the memory of General George Douglas Ramsay, of the United States Army, who died May 23, 1882, in the eighty-first year of his age. He was for many years a warden and vestryman of the parish. By his gallantry at Monterey, in 1846, General Ramsay acquired especial distinction. In his sixty-fifth year he was confirmed by Bishop Whittingham. The principal window in the South transept below the gallery was the gift of President Arthur, to the memory of his wife, who was born August 31, 1837, died January 12, 1880. She was a devoted member of the parish from her childhood, for more than fifteen years. The window is divided into three compartments, the central one consisting of picture-medallions, illustrating the angels of the Resurrection and the Annunciation to the Shepherds. The semi-circular window above the gallery, over the window to the memory of Mrs. Arthur, was given by Mr. and Mrs. Bancroft Davis. The subject is the Healing of the Lame Man by S. John and S. Peter, at the Beautiful Gate of the Temple. The treatment is taken from Raphael's well-known cartoon.

The small gallery window on the East wall of the South transept is a thank-offering by a lady of the parish.

The window under the gallery in the South transept was the gift of Mrs. Carroll, to the memory of William T. Carroll, his daughter, Violetta C. Mercer and his sons; William T. and Howard Carroll. The two medallions represent the Ascension and the Adoration of the Shepherds.

The first window in the nave from the South transept was the gift of Mrs. William B. Webb, to the memory of Henry K. Randall and Emily Munroe, his wife, and of their daughter, Juliana M. R. Elliott. The subject of the upper medallion is the Baptism of CHRIST, and of the lower one our Blessed LORD, Martha and Mary.

The next window toward the Western entrance was the gift of the present Rector and Mrs. Leonard. It is in three compartments, the central one having two medallions, the upper one representing the entry of JESUS into Jerusalem, the lower one CHRIST walking upon the sea.

The window immediately above this one in the gallery, is to

the memory of George W. Bradley, of the United States Army, who was born in Syracuse, New York, April 8, 1830; died in Philadelphia, February 20, 1882. It has a Renaissance border, and in the center two crossed swords.

The window on the North side of the nave, next to the Western entrance, was the gift of Mr. and Mrs. John Alsop King. It contains two medallions, the lower one representing CHRIST upon the cross confiding the care of the Blessed Virgin to S. John; the upper one to the Apocalyptic Vision.

The next window toward the North transept is in memory of Mr. Peter Hagner, one of the founders of the church, who was born October 1, 1772, died July 16, 1850, and also in memory Frances Randall, his wife; who was born 1787 and died in 1863. It has two medallions, the lower one illustrating verses 2 and 13 of the fourteenth chapter of the book of the Revelation; the upper one S. John holding in his right hand a cup.

The window in the Western wall of the North transept, under the gallery, bears an inscription to the memory of Colonel Joseph Crain Audenried, of the United States Army, who was born November 6, 1839, died June 3, 1880. This is also a medallion window, representing the Marriage in Cana of Galilee, and also JESUS and the Centurion.

The next window in the North transept bears the following inscription: "In memory of Montgomery Blair; born May 10, 1813, died July 27, 1883."

Mr. Blair became a member of S. John's Church in 1854. He was frequently a member of the Diocesan Convention and also represented the Diocese of Maryland in the General Convention. In 1859 he was licensed by Bishop Whittingham as lay reader. The lower medallion of this window represents the call of S. John, and the upper, CHRIST immediately after his Resurrection.

The large semi-circular window in the gallery of the north transept was the gift of the Hon. W. W. Corcoran, to the memory of the Right Reverend William Pinkney, D.D., Bishop of Maryland, in succession to Bishop Whittingham. Bishop Pinkney was born April 17, 1810; died July 14, 1883.

The subject illustrates *S. John* xviii., v. 15-16, which record the scene between S. Peter and S. John in the palace of the High Priest.

The windows in the gallery of the North transept are in memory

of certain of the Presidents, from the time of Madison; the one in the Western wall bears the following inscription: "ERECTED A. D. 1885 BY THE VESTRY IN MEMORY OF JAMES MADISON, FOURTH PRESIDENT; JAMES MUNROE, FIFTH PRESIDENT, AND MARTIN VAN BUREN, EIGHTH PRESIDENT, WHO WORSHIPPED IN THIS CHURCH WHILE IN OFFICE." The window has for its subject the Epiphany.

The window in the Eastern wall has this inscription: "ERECTED A. D. 1885 BY THE VESTRY IN MEMORY OF WILLIAM HENRY HARRISON, NINTH PRESIDENT; JOHN TYLER, TENTH PRESIDENT, AND ZACHARY TAYLOR, TWELFTH PRESIDENT, WHO WORSHIPPED IN THIS CHURCH WHILE IN OFFICE."

The subject of the medallion is the Flight into Egypt.

There is a window in the North gallery of the nave to the memory of William Henry Seward, who was a worshipper at S. John's for twenty years while a Senator from New York and while Secretary of State. It consists of two medallions, the lower one representing the Purification; the upper, illustrating the Parable of the Sower.

General Winfield Scott, who was for many years a member of the Vestry, has a window to his memory, in the south gallery of the nave, the gift of the Hon. Hamilton Fish. The subject of the upper medallion is CHRIST restoring the lame man; and of the lower, JESUS in the midst of the Doctors.

Brevet-Major-General Robert C. Buchanan, of the United States Army, who died November 29, 1878, has a window erected by his wife to his memory in the South gallery of the nave, representing the Angel of the Resurrection.

There is also a window in the gallery of the South transept in memory of Colonel William Turnbull, of the United States Army, who died December 19, 1857, and also to the memory of his wife, Jane Ramsay Turnbull, who died March 29, 1883. The subject is an Adoring Angel.

In the North gallery of the nave there is a small medallion window, erected to the memory of Francis Markoe, who died in 1871, and of Mary Galloway Markoe, who died in 1878. Its subject is the Madonna.

The new extension of the church on H Street has three windows with medallions, the Eastern one having for its subject the Three Holy Women at the Sepulchre, and S. John and S. James, is in memory of Colonel John J. Abert, born September 17, 1778; died January 27, 1863; and of Ellen M.



THE REV. W. A. LEONARD, S.T.D., RECTOR OF S. JOHN'S CHURCH, WASHINGTON, D. C.

Abert, his wife, born September 15, 1792; died February 22, 1872.

The middle window, whose subject is the Parable of the Good Shepherd, and an angel holding a scroll, with the Latin inscription, "*Beati mortui qui in Domino moriuntur*," was erected to the memory of Surgeon-General Charles Henry Crane, of the United States Army, who was born July 19, 1825; died October 10, 1883.

The Western window is in memory of Rear Admiral Joseph

Smith, who was for a long time the Senior Warden of the Parish.

Most of the windows above described are of French glass, and were made at Chartres.

The Vestry have recently placed in the sill of the window erected to the memory of Mrs. Arthur a memorial brass in honor of her husband, the late President of the United States. It is an interesting fact worthy of record that the bell in the tower was the gift of President Monroe.

The history of S. John's Parish is not all in the buried past nor confined to the roll of splendid names which adorn our American annals. The beauty of the storied windows and the soft lovely tints of nave and transept seem only to appropriately symbolise the present spiritual life and devotion of both Priest and people. The various local institutions and societies furnish ample scope for parochial activity.

The parish institutions are S. Mary's Chapel, S. John's Chapel, the Church Orphanage, and the Working Men's Club. full descriptions and illustrations of which will appear in their proper chronological order in the history of the Church in Washington.

On Sundays there are three services, the Eucharistic Celebration being at 8 o'clock, a. m., and on the first Sunday of each month there is a second Celebration at mid-day. Vespers is said daily. The clerical force of the parish consists of the Rector, the Rev. W. A. Leonard, D. D., and three assistant Priests. The Convention Report, contained in the Year Book of 1887, states the number of communicants to be nine hundred. There are about eight hundred children in the several schools of the parish. Adjoining the church is the new parish hall, erected at a cost of \$10,500. The entire corporate property is estimated to be worth about two hundred thousand dollars.

The societies organised in the parish church are the Altar Society, the Woman's Auxiliary, and the Guild of the Holy Child. The last mentioned is of quite unique character. It is an association for children and young people, and has about one hundred and thirty members, the object of the Guild being to promote mutuality of kindly feeling and Christian sympathy and to aid in general church work. The members are under obligations to say daily the Guild Collects. There are eight chapters, which are expressively entitled as follows:

S. Agnes' Chapter of Mercy, S. Mark's Chapter of Faith, S. Margaret's Chapter of Industry, S. Cecilia's Chapter of Praise, Chapter of the Crusaders, S. Barnabas' Chapter of Charity, S. Dorothea's Chapter, Chapter of Hope. S. Agnes', numbers thirty members, young ladies, who meet once a week to sew. The Missionary Chapter is S. Mark's, which has sixteen members, who are young girls. S. Margaret's Chapter has twenty members, mostly girls under fourteen years of age, who meet every week to sew. The cultivation of Church music is the object of S. Cecilia's Chapter, whose members sing at daily Evensong during Lent. The Chapter of the Crusaders is for lads who meet weekly for debate. They have also organised the "White Cross League" to promote chastity of heart and life. S. Barnabas' Chapter of Charity is for boys, and has about seventeen members, their line of duty being to provide for the sick poor. The members of S. Dorothea's Chapter visit the sick in hospitals and private homes. The Chapter of Hope is composed of ten little girls, who meet once a week to make scrap-books for sick children.

The Parish Sunday School has an enrollment of three hundred scholars.

(To be Continued in February Number.)

Ecclesiastical Vestments.

Let all things be done among you in a seemly and due order.—S. Paul, Preface *Book Common Prayer*.

IT is reasonable to assume that in no form of worship extant is there a greater diversity of apparelling or vesting during Divine Service, than is exhibited among the clergy of the Anglican Church, and its offspring, the Church in this country. The general lack of knowledge on this matter is doubtless what prompted the Editor of THE CHURCH REVIEW to request from me an illustrated article upon this subject.

It is with very great diffidence that I venture to bring to the notice of the clergy that which should be perfectly familiar to each one of them, yet which, there is good reason and authority for stating, is known to a very small minority only.

I do not wish it to be imagined that in doing this, there is any thought of upholding modern ritualism, the mere contemplation of which is as uninviting as the dissenting tendency of late years, but I do wish it to be understood that order and decency are the mainstay of the Church, and that whatsoever has, in the course of centuries, been found to conduce to the reverence and glory of GOD, in the performance of duties by the consecrated officiants of the Church, should be upheld in every respect, and should not be considered from a worldly point of view.

There is little doubt but that the puritanical ideas expressed in antagonism to Romish doctrines, have done more than all else to bring into disuse the orthodox vesting of the clergy, but, disuse or custom, whether generated by bigotry or indifference, cannot make void the written and sealed authority of the Church.

The object I have in view, is to give a list, selected from the best authorities, of such vestments as are clearly legal in the present, omitting such as have been enjoined or prohibited

by Act of Parliament, or Orders of Council convened for such purpose.

We find in the Rubric of the Book of Common Prayer, of 1662, the following:

And here it is to be noted that such ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in use in the Church of England, by authority of Parliament, in the second year of King Edward VI.

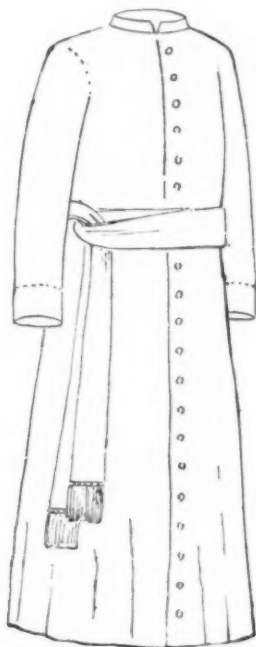
Therefore, by this authority, whatever does not contradict any existing rubric, is legally binding.

In the following list the illustrations have been furnished me by Messrs. Cox Sons, Buckley & Co. (London and New York), acknowledged authorities on such matters.

VESTMENTS FOR LAY OFFICIANTS.



Cassock



A.

VERGER AND SACRISTAN.

Black Stuff Gown or Cassock.

Verge or Mace of Silver for Verger.

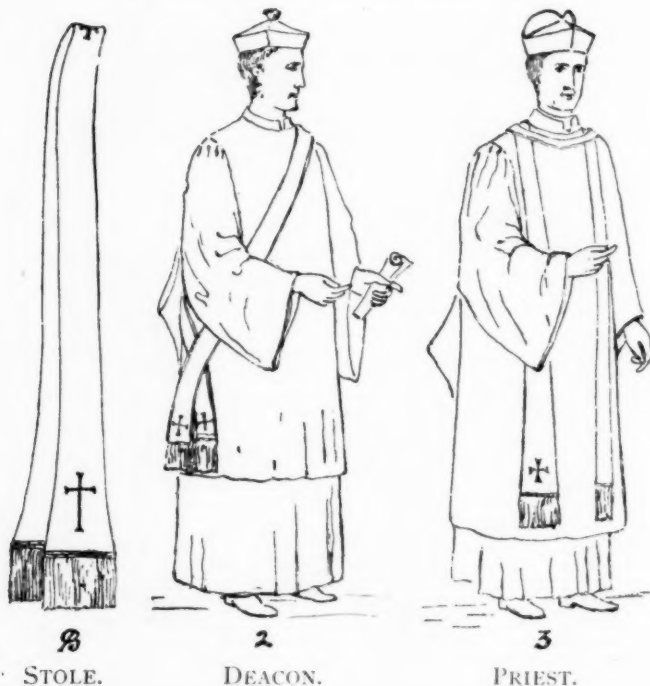
CHORISTER. [See cut 1.]

Cassock, black stuff, frequently of seasonable color.*Cotta*, fair linen.

ORGANIST.

Same as Chorister, except such as have attained the degree of Mus. Doc. or Mus. B., in which case the gowns and hoods of their Universities are worn.

VESTMENTS FOR CHOIR SERVICE AND PROCESSIONAL USE ONLY.



STOLE.

DEACON.

PRIEST.

FOR OFFICIANTS IN HOLY ORDERS.

DEACON. [See cut 2.]

Cassock. [See cut A.]

Surplice or Cotta. Fair Linen.

Biretta. Black stuff or silk. (Square.) [See cuts 11 and 2.]

Stole. Rich stuff or silk, seasonable color. [See cuts 2 and B.]

[Note N.]

Collegiate Hood. (If graduate of any University.)

Cassock.

Surplice.

Biretta. (Ridged.) [See cuts 3 and 15.]

Stole. [" " 3 " 15.]

Collegiate Hood. (If graduate of any University.) A Rector's or Canon's hood is lined with ermine or similar fur.

Cope. [See cuts 4 and 5.] [See note D.]

Morse. [See note K.]



BISHOP WITH COPE AND ROCHET AND CHIMERE AND ROCHET.



6

*Cassock.**Amice.* [See note B.]*Rochet.* A linen Vestment falling to the knees, with full sleeves drawn in at wrists with silk bands and frills.

[See note A.] [Cut 6.]

Chimere. A black silk or satin gown, with apertures for sleeves of Rochet. (The use of either this vestment or Cope is optional.)

Episcopal Ring. [See note L.]

Mitre. (See note J, cut 16.) This head covering is only worn with the Cope or Chasuble.



16

ARCHBISHOP.



7

Pastoral Staff. [See note M and cut 7.]

Same as Bishop with exception of

Crozier. A jeweled processional Cross. [See cut 16.] [See note E.]

Pall. A circle of lamb's wool with two long pendants, worn over the shoulders, and falling nearly to the feet before and behind. (See Arms of Diocese of Canterbury.)

VESTMENTS FOR USE IN CELEBRATION OF
THE HOLY EUCHARIST.

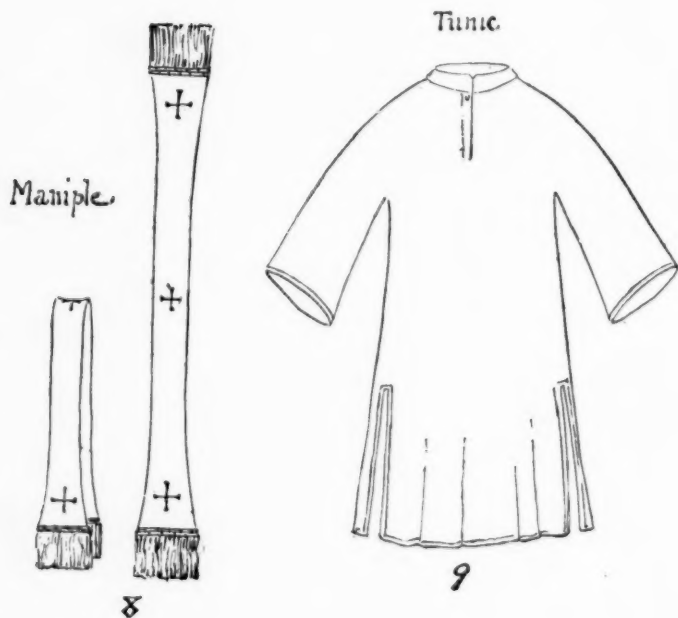
SUBDEACON OR EPISTOLER.

Alb. Fair linen. [See note A.]

Cassock and Cincture. [See cut A.]

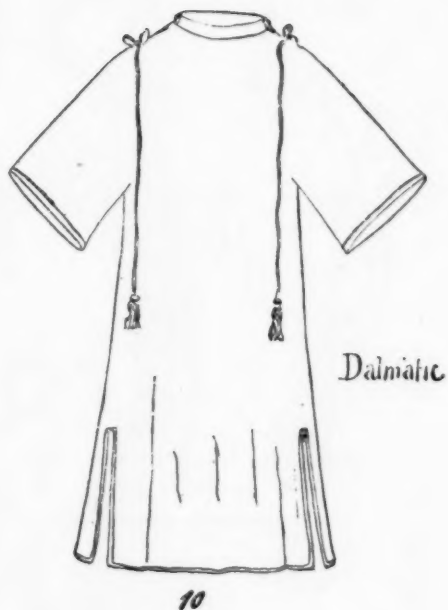
Amice. [See note B.]

Maniple. Rich stuff or Silk, seasonable colors, usually same material as Tunic. [See note 1.] [See cut 8.]



Biretta. Black, square silk or stuff.

Tunic. Rich stuff or silk, seasonable color. [See note F]
[See cut 9.]

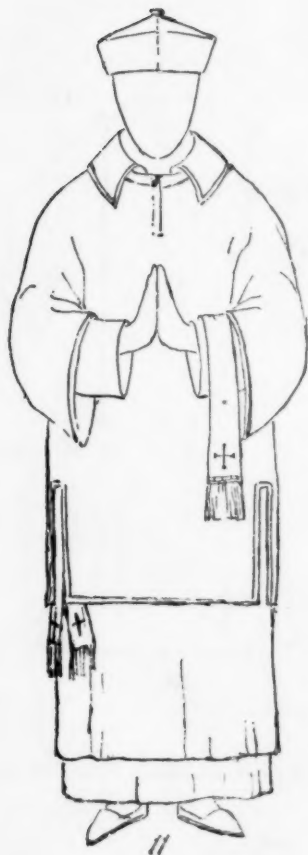


Dalmatic

DEACON OR GOSPELLER. [See cut 11.]

Cassock and Cincture.
Amice.
Maniple.
Biretta.
Alb.

} Similar to Subdeacon.



Dalmatic. Rich stuff or silk, seasonable colors. [See note F.]

[See cut 10.]

Stole. Rich stuff or silk seasonable colors, same material as Dalmatic. [See note N.] [See cut B.]



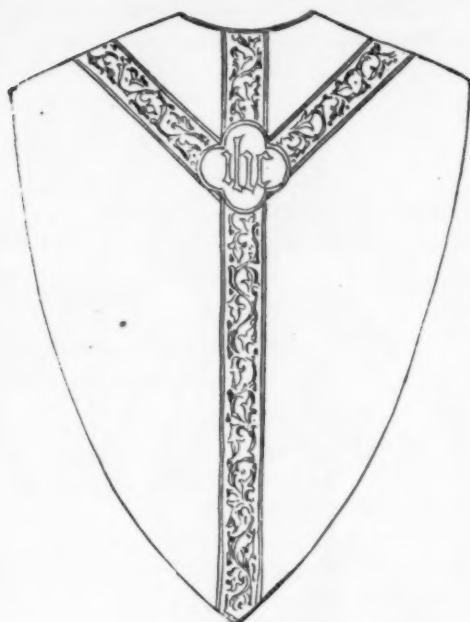
PRIEST or CELEBRANT. [See cut 15.]

<i>Cassock and Cincture.</i>	}	Similar to Subdeacon and Deacon.
<i>Biretta.</i>		
<i>Amice.</i>		
<i>Maniple.</i>		
<i>Alb.</i> With pure linen girdle. [See cut 12.]		



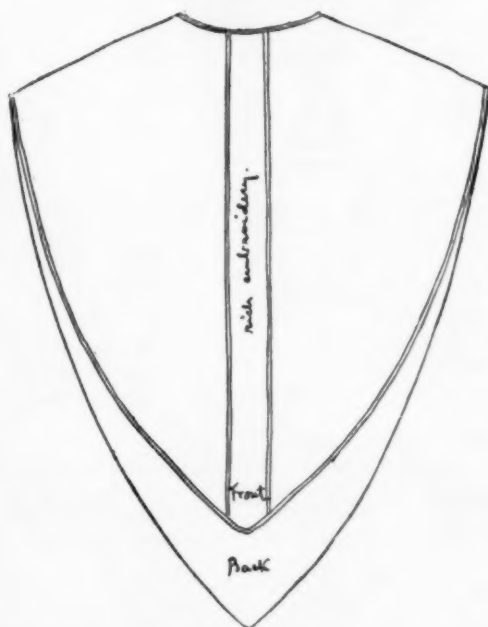
Stole. Worn over both shoulders and crossed at breast. [See note N.]

Chasuble. Rich stuff, silk or cloth of gold, cross on back and pillars or orphrey in front. [See note C and cuts 13, 14 and 15.]



13

BACK OF CHASUBLE.



14



BISHOP.

Cassock. Purple stuff or silk.

Amice. [See note B.]

Rochet or Alb with Girdle and Succingulum. [See note G.]

Tunic.

Dalmatic.

Chasuble. Ornamented in front with Pectoral Cross, a richly jeweled or embroidered cross suspended on the breast.

[See note C.]

Stole. Worn pendant.

Mitre. [See note J and cut 16.]

Pastoral Staff. [See note M and cut 7.]

Ring. [See note L.]

Buskins. Of rich stuff, embroidered and frequently jeweled.

Gloves. Richly embroidered stuff or silk, usually with folds.

Gremial. [See note H.]

ARCHBISHOP.

Similar to Bishop, but with

Crozier. [See note E.]

Pall.

There is one article of apparel not specially enumerated except for Bishops, but which, nevertheless, is of the utmost importance to the due and solemn observance of reverence and respect in the House of GOD. I refer to the foot-wear of all officiants, as nothing is more detrimental to the solemnity of the services of the Church than the creaking of boots or the clatter of heavy shoes upon the tiled flooring of the Chancel or Sacramentarium. It is, therefore, well to provide all those taking part in the various services with shoes of cloth or felt, with thick felt or list soles.

W. H. C.

NOTE A.

Alb.—A long linen garment, reaching to the heels and folded around the waist by a linen girdle. [See note G.] It is worn by Bishops, Priests, Deacons and Subdeacons. It is doubtless the origin of all surplices and of even the rochet, which is comparatively of recent date. Apparels of rich embroidery used to adorn the front of the skirt and lower part of sleeves. [See cut 12.]

NOTE B.

Amice.—White linen napkin, oblong in form, worn round the neck, and tied beneath the chin. This garment is put on first, and turned down over the neck of Alb. Formerly had richly embroidered apparel forming collar.

NOTE C.

Chasuble.—The sacred vestment of Bishops and Priests. It appears to have been used in different forms, the most graceful and authentic of which is Gothic as shown in sketches 13 and 14. This vestment is worn by the Priest over the Alb, and by the Bishop over the Alb or Rochet, Tunic and Dalmatic.

NOTE D.

Cope.—A semi-circular cloak of rich stuff, silk or cloth of gold, with broad [see cuts 4 and 5] band of embroidery called an Orphrey. To the back is fastened a richly embroidered hood edged with fringe. This hood was formerly worn as a covering for the head, but has now become merely a piece of decorative embroidery. This vestment is fastened at the breast with a Morse. [See note K.]

NOTE E.

Crosier.—A jeweled double cross, floriated, borne by the Archbishop; must not be confounded with Pastoral Staff. [See cut 16.]

NOTE F.

Dalmatic.—A long robe worn by Deacons, reaching to the knees, and partly open at the sides, it is somewhat longer than the Tunicle and may be distinguished from that vestment by the embroidery and apparels. The cords and tassels attached to the shoulders, now used as ornaments only, were originally used for the proper adjustment of the vestment on the shoulders. [See cut 10.] The Tunicle worn by Subdeacons is a similar vestment but not so fully embroidered. [See cut 9.]

NOTE G.

Girdle.—A cord of white linen, tasseled at ends, girding the Alb around the waist, used to graduate the length of same. [See cut 12.] *Succingulum*, a sash put on over the girdle of Alb or Rochet of Bishops.

NOTE H.

Gremial.—A silken apron placed on the knees of Bishop when seated.

NOTE I.

Maniple.—A vestment similar in form to the stole. It is made of the same material, and worn over the left forearm, embroidered with crosses and terminating with fringe. [See cut 8.]

NOTE J.

Mitre.—The sacred head covering of a Bishop, richly embroidered and jeweled, and made of silk, stuff or cloth of gold. There are three forms. 1. *Simplex* of plain silk or linen. 2. *Aurifrigiata*, ornamented with gold orphreys. 3. *Pretiosa*, exceedingly richly embroidered with jewels and precious metals. The form usually worn in the present day is the *Aurifrigiata*. [See cut 16.]

NOTE K.

Morse.—A gold or silver clasp fastening the Cope upon the breast, richly enameled and set with precious stones. [See cut 4.]

NOTE L.

Ring.—Of pure gold set with jewel, usually sapphire, and worn on the right hand of Bishop.

NOTE M.

Pastoral Staff.—A staff borne by Bishops as an emblem of jurisdiction, made of silver or gold, and surmounted by a crook set with jewels. [See cut 7.]

NOTE N.

Stole.—A band of rich stuff or silk, embroidered with three crosses, frequently enriched with jewels, worn by Bishops, Priests and Deacons. It is worn over both shoulders by Bishops and Priests, and by Deacons over left shoulder and crossed under right arm. [See cut 8.]

NOTE O.

Pictoral Cross.—Worn by Bishops. A rich golden cross suspended from a chain around the neck.

As references for all the above, readers are referred to Fugin's *Glossary of Ornament*. Hart's *Ecclesiastical Records*. Perry's *Lawful Church Ornaments*. The *Inventories* of Ed. VI. Commissioners 1552; and Lists compiled by the English Church Printing Co. for the English Church.

Life, Times, and Correspondence of Bishop White.

CHAPTER VII. (*Continued.*)—THE CONVENTION OF 1785.

It has been seen, that in the preceding year, at New York, a few general principles, tending to the organising of the Church, had been recommended to the churches represented, and proposed to those not represented. As all the articles, except the fourth, which recognised the English liturgy, with the exception of the political parts of it, were adopted by the present convention, they became a bond of union ; and indeed, the only one acted under until the year 1789. For as to the general constitution, framed at the period now before us, it stood on recommendation only ; and was of no use, except in helping to convince those who were attached to that mode of transacting business, that it was very idle to bring gentlemen together from different States, for the purpose of such inconclusive proceedings.

The fifth and the eighth articles of this proposed constitution, deserve particular notice ; because they have been subjects of considerable conversation and censure.

The former of these articles provided, that every bishop should be a member of the convention "*ex officio.*" Accordingly, the article was loudly objected to by the clergy to the eastward ; because of its not providing for episcopal presidency.

The constitution was drafted by the author, in a sub-committee ; a part of a general committee, consisting of a clergyman and a layman from each State ; and originally provided, that a bishop, if any were present, should preside. In the sub-committee, a gentleman, without much consideration of the subject, and contrary to what his good sense, with such an advantage, would have dictated, objected to the clause ; and insisted, that he had read, although he could not recollect in what book, that this had not been a prerogative of bishops in ancient ecclesiastical assemblies. The objection was overruled, by all the other members of the sub-committee. But when the instrument, after passing in the general committee, was brought into the convention ; the same gentleman, not expecting to succeed, and merely, as he afterwards said, to be consistent, made a motion to strike out the clause. Contrary to expectation, he was supported by another lay

gentleman, who took an active part in all the measures ; and who, in the sub-committee, had been of another mind. Thus a debate was brought on, which produced more heat than anything else, that happened during the session. As the voting was by Orders, the clergy, who, with the exception of one gentleman, were for the clause, might have quashed the whole article. But this appeared to be wrong ; because it contained nothing contrary to the principle of episcopal presidency ; and the general object was such, as ought to have been provided for. Accordingly, the article passed, as it stands on the journal ; that is, with silence as to the point in question. It was considered that practice might settle what had better be provided for by law ; and that even such provision might be the result of a more mature consideration of the subject. The latter expectation was justified by the event.

The other article provided, that every clergyman should be amenable to the convention of the State to which he should belong. This was objected to by the English bishops, as appears in the letter of the archbishops of Canterbury and York ; who there complain that it is "a degradation of the clerical, and much more of the episcopal character." The foundation of this complaint, like that of the other, was rather in omission, than in anything positively declared. For the bishop's being amenable to the convention in the State to which he belonged, does not necessarily involve anything more, than that he should be triable by laws of their enacting, himself being a part of the body ; and it did not follow, that he might be deposed or censured, either by laymen or by presbyters. This, however, ought to have been guarded against : but to have attempted it, while the convention were in the temper excited by the altercations concerning the fifth article, would have been to no purpose.

In this whole business, there was encountered a prejudice entertained by many of the clergy in other states ; who thought, that nothing should have been done towards the organising of the Church until the obtaining of the episcopacy. This had been much insisted on, in the preceding year, in New York. Let us, it was said, first have an head ; and then let us proceed to regulate the body. It was answered, on that occasion, Let us gather the scattered limbs ; and then, let the head be superadded. Certainly, the different Episcopalian congregations knew of no union before the Revolution, except what was the result of the connexion which they in common had with the Bishop of London. The authority of that bishop being withdrawn, what right had the Episcopalians in any State, or in any one part of it, to choose a bishop, for those in any other ? And until an union were effected, what is there in Christianity generally, or in the principles of this Church in particular, to hinder them from taking different courses

in different places, as to all things not necessary to salvation? Which might have produced different liturgies, different articles, episcopacy from different sources, and, in short, very many churches, instead of one extending over the United States; and that without any ground for the charge of schism, or of the invasion of one another's rights. The course taken has embraced all the different congregations. It is far from being certain, that the same event would have been produced, by any other plan that might have been devised. For instance, let it be supposed, that in any district of Connecticut the clergy and the people, not satisfied with the choice made of Bishop Seabury, or with the contemplated plan of settlement, had acted for themselves, instead of joining with their brethren. It would be impossible to prove the unlawfulness of such a scheme; or, until an organisation were made, that the minor part were bound to submit to the will of the majority. There was no likelihood of such an indiscreet proceeding in Connecticut. But in some other departments which might be named, it would not have been surprising. Let it be remarked, that in the preceding hypothesis there is supposed to have been, in the different neighbourhoods, a bond of union not dissolved by the Revolution. This sentiment is congenial with Christianity itself, and with Christian discipline in the beginning, the connexion not existing congregationally; but, in every instance, without dependence on the houses, in which the worship of the different portions of the aggregate body may be carried on.*

Bishop White assures us that —

When the members of the Convention first came together, very few, or rather, it is believed, none of them, entertained thoughts of altering the Liturgy further than to accommodate it to the Revolution.†

This was implied, if not practically pledged, by the adoption of the fourth "fundamental principle" at the meeting in New York, which made doctrinal agreement with the Church of England and conformity to the Liturgy a part of the projected union in "a general ecclesiastical constitution." At the same time it is evident that there was a general desire for "alterations in the different offices." Shortly before the meeting in Philadelphia, under date of August 16, 1785, the Rev. Dr. Wharton addressed a letter to his friend and correspondent in Boston, the Rev. Samuel Parker, from which we make the following extract:—

I think the simplyfying of the Liturgy should be among the first

* Bishop White's *Memoirs of the Church* (second edition), pp. 99-103.

† *Memoirs of the Church* (second edition), p. 102.

objects of the Convention. Whatever was left with a view of reconciling parties at the period of the Reformation, or retained as suitable to Cathedral Service, may safely be omitted by the American Church. Perhaps such an opportunity never occurred since the days of the Apostles of settling a rational, unexceptionable mode of worship. God grant we may improve it with unanimity and wisdom.*

A few days prior to the date of this communication, this gentleman had written to the Rev. Dr. White to the same effect, and very much in the same words :—

I have been thinking of drawing up a few remarks upon the Liturgy, but as this will probably be done by much abler hands, believe I shall drop it. It is clear that every one ought to reflect thoroughly on the object of the Convention, which I am convinced will have the best opportunity of perfecting a Christian scheme of worship that has ever presented itself since the days of the Apostles.

Resuming the same subject in a subsequent communication early the following month, he adds :—

If no alterations in the Liturgy are to be made, but such as the Revolution requires, there is little need to think much upon the subject, unless perhaps omissions be not deemed alterations. My decided opinion is that our prayers are too numerous, as well as the repetitions. I shall draw up a motion on this head, which I mean to make at the Convention, if you should approve of it.

Viewing these extracts, which might be almost indefinitely multiplied, in connection with the action of the Virginia Convention, which had openly advocated a review of the Liturgy, subject, however, to the subsequent approval of their own body, and the measures of the Maryland Convention, which had, under the lead of Dr. William Smith, determined at the start that clergy and laity assembled in Convention had the "power and authority" "for framing, approving of, or confirming" "such alterations or reforms in the Church Service, Liturgy, or Points of Doctrine as may be afterwards found necessary or expedient," † we may affirm the statement of the Bishop that there existed "a general desire for liturgical revision" in the Middle and Southern States. Still, the opinion prevailed at New York that "such an enterprise could not be undertaken

* From the original MS., in the author's possession.

† *Vide* "Additional Constitutions or Rules" adopted October, 1784; Perry's *Historical Notes and Documents*, pp. 32, 33.

until the Church should be consolidated and organised." * "Perhaps," continues the candid Bishop, "it would have been better if the same opinion had been continued and acted on." Still, "it happened otherwise." Little appears on the pages of the Journal from which we may learn either the reasons for the changes proposed in the Committee or the reception these alterations received when brought before the Convention. A more guarded and less communicative record could hardly be found. Even the "alterations" agreed upon, after consideration and final revision, were kept back until they should appear in the Prayer Book itself, as proposed for adoption, and owing to delays and hindrances, fully noticed in the correspondence yet to appear in these pages, they were not made public till the following spring. Fortunately we have the Bishop's own account of these proceedings, and we cannot more appropriately close this chapter than by giving in his words the history of this portion of the work of the first Convention of 1786.

Some of the members hesitated at making the book so permanent, as it would have been by the fourth article of the recommendatory instrument. Arguments were held in favour of a review, from change of language, and from the notorious fact, that there were some matters universally held exceptionable, independently on doctrine. A moderate review, fell in with the sentiments and the wishes of every member. Added to all this, there gained ground a confident persuasion, that the general mind of the communion would be so gratified by it, as that acquiescence might be confidently expected. On these considerations, the matter was undertaken.

The alterations were prepared by another subdivision of the general committee, than that to which the author belonged. When brought into the committee, they were not reconsidered; because the ground would have been to go over again in the convention. Accordingly, he cannot give an account of any arguments, arising in the preparatory stage of the business. Even in the convention, there were but few points canvassed, with any material difference of principle; and those only shall be noticed.

The first controversy of this description was introduced, on a motion made by the Hon. Mr. Page of Virginia, since governor of that State, to leave out the first four petitions of the litany, and, instead of them, to introduce a short petition which he had drawn up, more agreeable to his ideas of the Divine Persons, recognized in those petitions. The mover declared, that he had no objection to the

* *Memoirs of the Church* (second edition), pp. 102, 103.

invoking of our blessed Saviour, whose Divinity the prayer acknowledged ; and Whom he considered as invoked through the whole of the liturgy ; which, he thought, might be defended by Scripture. The objection lay to the word "Trinity," which he remarked to be unauthorised by Scripture, and a foundation of much unnecessary disputation. But he said, that the leaving out of the fourth petition only, in which only the word occurred, would leave the other petitions liable to the charge of acknowledging three Gods ; and therefore, he moved to strike out the whole. The Rev. Dr. West of Baltimore answered Mr. Page, in a speech in which the Doctor appeared to be in great agitation ; partly because, as he said, he was unused to unprepared speaking ; but evidently the more so, from his apprehensions arising from what he supposed to be the signal for aiming at very hazardous and essential alterations. Perhaps much more would have been said : but during Dr. West's speech, it was whispered about, that there was really no use in going into such a controversy ; that Mr. Page had made the motion, merely to preserve consistency of conduct, that he had attempted the same thing in the sub-committee, and well knew from what had passed, that there was no prospect of success ; but that he could not dispense with the bringing of the question before the body. Accordingly, as soon as Dr. West had finished, it was put and lost without a division.*

The next material question, to the best of the recollection retained, was on a motion for framing a service on the 4th of July. This was the most injudicious step taken by the Convention. Might they not have foreseen, that every clergyman, whose political principles interfered with the appointment, would be under a strong temptation to cry down the intended book, if it were only to get rid of the offensive holiday ? Besides this point of prudence, was it not the dictate of moderation, to avoid the introducing of extraneous matter of difference of opinion, in a Church that was to be built up ? Especially, when there was in contemplation the moderating of religious tests, was it consistent to introduce a political one ? It was said, that the Revolution being now accomplished, all the clergy ought, as good citizens, to conform to it ; and to uphold, as far as their influence extended, the civil system which had been established. Had the question been concerning the praying for the prosperity of the commonwealths, and for the persons of those who rule in them, the argument would have been conclusive : and indeed, this had been

* In a controversy since moved in Boston, Bishop Provoost has been named, as having endeavoured to accomplish the omission of the acknowledgment of the Trinity. It is not true : and the error may be supposed to have arisen from what has been related of the effort of Mr. Page. There have been various misrepresentations of the matter ; which have made it the more necessary to state the fact. (Note appended by Bishop White.)

done by all the remaining clergy, however disaffected they might have been, throughout the war. But the argument did not apply to a retrospective approbation of the origin of the civil constitutions; or rather, to a profession of such approbation, contrary to known fact.

This was one of the few occasions, on which the author used the privilege reserved by him on his acceptance of the presidency, to deliver his opinion. To his great surprise, there was but one gentleman — and he a professed friend to American independence — who spoke on the same side of the question; and there were very few, if any, who voted with the two speakers against the measure. Bodies of men are more apt than individuals, to calculate on an implicit submission to their determinations. The present was a striking instance of the remark. The members of the Convention seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American Revolution, the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God. What must further seem not a little extraordinary, the service was principally arranged and the prayer alluded to was composed, by a reverend gentleman, (Dr. Smith) who had written and acted against the Declaration of Independence; and was unfavourably looked on by the supporters of it during the whole Revolutionary war. His conduct, in the present particular, was different from what might have been expected from his usual discernment: but he doubtless calculated on what the good of the Church seemed to him to require, in consequence of a change of circumstances; and he was not aware of the effect which would be produced by the retrospective property of the appointment. The greater stress is laid on this matter, because of the notorious fact, that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure; and kept the day, from respect to the requisition of the Convention; but could never hear of its being kept, in above two or three places besides Philadelphia. He is thus particular, in recording the incidents attached to the matter stated, with the hope of rendering it a caution to ecclesiastical bodies, to avoid that danger into which human nature is so apt to fall, of governing too much.

On the subject of the articles, a dispute arose in regard to the article on justification: not as it was at last agreed on, but as it was proposed by the sub-committee. The objection was urged principally by the secretary of the convention — the Rev. Dr. Griffith — and by the author. The proposed article was at last withdrawn; and the

words of the thirty-nine articles, on that subject, were restored. In this, there is certainly no superaddition to what is held generally by divines of the Church of England. As to the substitute proposed, the objection made to it, was its being liable to a construction contrary to the great evangelical truth, that salvation is of grace. It would have been a forced construction, but not to be disregarded. Some wished to get rid of the new article introduced concerning predestination, without stating anything in its place. This, it is probable, would have been better than the proposed article ; which professes to say something on the subject, yet in reality says nothing. But many gentlemen were of opinion, that the subject was not to be passed over in silence altogether ; and therefore consented to the article on predestination, as it stands on the proposed book. The opinion of the author was, that the article should be accommodated, not to individual condition, and to everlasting reward and punishment ; but to national designation, and to a state of covenant with God in the present life. Although this is a view of the subject still entertained by him ; yet he has been since convinced, that the introducing of it as an article would have endangered needless controversy, on the meanings of the terms predestination and election, as used in the New Testament. If we cannot do away the ground of controversy heretofore laid, it at least becomes us, to avoid the furnishing of new matter for the excitement of it. As to the article in the proposed book ; although no one professed scruples against what is there affirmed, yet there seemed a difficulty in discovering for what purpose it was introduced. The author never met with any who were satisfied with it.

On the subject of original sin, an incident occurred, strongly marking the propensity already noticed, unwarily to make private opinion the standard of public faith. The sub-committee had introduced into this article the much controverted passage, in the 7th chapter of the Epistle to the Romans, beginning at the 9th verse ; and they had applied it as descriptive of the Christian state. The construction is exacted by a theory, than which nothing was further from that of the gentleman (Dr. Smith) who would have bound this sense of the passage on the Church. The interpretation generally given by divines of the Church of England, makes the words descriptive of man's unregenerate state ; in which there is a struggle between nature and grace, to the extent of the terms made use of in Scripture. This seems necessary to a conformity with the Christian character, as drawn in innumerable places. It was on a proposal of the author, that the article was altered in this particular ; although the gentleman who had drafted it not only earnestly contended for his construction of the text, but could not be made sensible of the danger which would have

resulted from the establishing of that construction, as a test to every candidate for orders.

Less prominent debates on the subject of the articles, are not here noticed. Whatever is novel in them, was taken from a book in the possession of the Rev. Dr. Smith. The book was anonymous; and was one of the publications which have abounded in England, projecting changes in the established articles.

On this business of the review of the Book of Common Prayer and of the Articles, the convention seem to have fallen into two capital errors, independently on the merits of the alterations themselves. The first error, was the ordering of the printing of a large edition of the book; which did not well consist with the principle of mere proposal. Perhaps much of the opposition to it arose from this very thing; which seemed a stretch of power, designed to effect the introduction of the book to actual use, in order to prevent a discussion of its merits. The other error, was the ordering of the use of it in Christ Church, Philadelphia; on the occasion of Dr. Smith's sermon, at the conclusion of the session of the Convention. This helped to confirm the opinion, of its being to be introduced with an high hand, and subjected the clergy of Philadelphia to extraordinary difficulty: for they continued the use of the liturgy, agreeably to the alterations, on assurances given by many gentlemen, that they would begin it in their respective churches, immediately on their return. This the greater number of them never did: and there are known instances, in each of which the stipulation was shrunk back from, because some influential member of a congregation was dissatisfied with some one of the alterations. This is a fact which shows very strongly, how much weight of character is necessary to such changes as may be thought questionable.*

To these remarks of the Bishop, with reference to the book itself, it seems proper, even at the risk of anticipating somewhat the chronological order of our work, to add his own account of the publication of the "proposed" Liturgy. Giving in brief the results of long and after consideration of the whole subject, it forms an indispensable appendix to the extracts and correspondence we have already given:—

Under the foregoing head, there has been noticed what is here thought a great error in the Convention—the printing of the book, without waiting for the reception of the alterations, and their being in use. A subordinate error, accompanying the other, was the endeavouring to raise a profit from the book, although for a charitable pur-

* From Bishop White's *Memoirs*, pp. 102–107.

pose. It had two bad consequences ; that of exciting the supposition, that the books were made the dearer — although, in reality, this was not the fact ; and that of inducing the committee to send them to the clergy, in the different parts of the continent ; confiding in their exertions, for the benevolent purpose declared. Several of the clergy again entrusted them to persons, from whom they got no returns. Hence it happened, that when the expenses of the edition were paid, there was not so much left for the charity, as to be an adequate consideration for such an undertaking. The committee were at last obliged to relinquish the design, of saving for the charity the usual profit of the booksellers ; who, on that change of plan, made rapid sales of them.

Another bad effect of the publication was, that the English prelates were not furnished with an account of the alterations, so soon as they should have been, considering the application that had come before them. For the committee, having had good reason to believe that the impression would go on rapidly, had not furnished a copy of the instrument containing the alterations. Their waiting first for paper from the mills, and then, for one interfering object and another occurring to the printer, brought on spring before the edition was out. It is true, that the sheets were sent by parcels during the progress. None however arrived, before the answer to the address was sent : and this inattention — or what seemed such — the bishops could not account for ; as the Archbishop afterwards distinctly intimated to those who received consecration in England. Hence arose the caution, with which the Convention were answered by the right reverend bench ; a caution evidently to be discerned, in their letter of February 24, 1786. For some of the clergy in the eastern States, from what is here supposed to have been mistaken zeal, had been very early in conveying to their clerical acquaintance in England, an unfavourable representation of the spirit of the proceedings ; a fact, which is glanced at in the same letter. Although the impression, thus produced, was so far done away on the arrival of the book, as that there remained no radical impediment to the gratification of the Church, in granting her request made ; which must be evident to every one who reads their subsequent letter ; yet it follows from this narrative, that their misapprehension would have been obviated, if the printing had been confined to the list of the proposed alterations.

From the letter of their lordships it appears, that the omission of the Article of Christ's descent into Hell, in the Apostles' Creed, was the thing principally faulted. It was the objection made by Dr. Moss, bishop of Bath and Wells, that swayed in this matter. A gentleman who had been a member of the convention — Richard Peters, Esq. — happening to visit England a few months after, and having waited on

the Archbishop at the request of the committee, the said bishop expressed a wish to see him ; and, in the consequent interview, declared very strongly his disapprobation of that alteration. It was learned afterwards in England, from Dr. Watson, Bishop of Llandaff, that the objection came principally from the quarter here noticed. Indeed he expressed himself in such a manner, as led to the conclusion, that the Bishop of Bath and Wells only was the objector. No doubt, the bishops, generally, must have approved of the objection ; considering their concurring in the strong protest that came from them, on the subject of the omitted article. However, from the different particulars attending the transaction, the author is disposed to believe, that, had it not been for the above-mentioned circumstance, they would hardly have started their objection to the omission in such a manner, as carries the appearance of their making of a restoration of the clause, a condition of their compliance with the request. As to the Bishop of Llandaff, he plainly said, speaking on the merits of the subject, that he knew not of any scriptural authority for the article, unless it were the passage in S. Peter [meaning I. iii. 19, 20]. And this he said must be acknowledged a passage considerably involved in obscurity. To the two bishops who went for consecration it was very evident, that the Bishop of Llandaff was far from being attached to the objection, in which he had concurred. It is probable, that the same may have been true of many others of the bench. But when the matter was pressed by a very venerable bishop, eminent as well for his theological learning as for an exemplary life and conversation, and rested by him on the ground of the contradiction of an ancient heresy, it must have been difficult in the body to waive the objection, considering the novel line in which they were acting ; and their inability, in a corporate capacity, to act at all.*

WILLIAM STEVENS PERRY.

* *Memoirs of the Church* (second edition), pp. 108-111, inclusive.

The Cathedrals and Historic Churches of the Old World.

INTRODUCTION.

TO the Churchman of intelligent tastes, ecclesiology must be one of the most attractive studies. All Christian art finds a place in its nomenclature:—music, sculpture, mosaics, wood carving, glass and missal painting, ecclesiastical embroidery in all its branches, painting for Altar decoration and other purposes.

But pre-eminent among them all, is architecture, which, as seen in its highest form of development in Cathedral Churches, may be regarded as the shrine that contains all the rest. Cathedrals from their very nature, impress the beholder; and while the student of ecclesiastical art will investigate, with appreciative ardor, form and combination of style, each with its own history—the simple passer-by cannot fail, though it may be unconsciously—to be influenced by the ornate and massive proportions of the material fabric.

And in these days, when the cathedral system is being more widely developed every day—when hardly a Diocese however remote or newly constituted but what is erecting its cathedral, whether large or small, costly or simple—the following series of illustrated monographs on the Cathedrals and Historic Churches of the Old World are offered to THE CHURCH REVIEW as a friendly contribution to the cathedral cause in America, at a time when such noble efforts—watched with keen interest by brother Churchmen across the Atlantic—are being made to develop the Cathedral System in the Dioceses of Albany, Chicago, Long Island and New York and elsewhere.

It seems fitting, therefore, before commencing the series referred to, to offer some remarks on the subject of a general nature.

52 *Cathedrals and Churches of the Old World.*

(a.) Cathedrals are national institutions. Whether new or old they are entwined with the history of the country. Their architecture is a monumental history of the land, which he who runs may read. Their primary value therefore, is to assert the national recognition of GOD, and His religion. They are standing witnesses for CHRIST, and lasting protests against irreligion or no religion. They are symbols of the Christian Faith in practical form.

But more than this. Cathedrals inculcate the duty and privilege of offering the best we have to GOD. What the world may call lavish waste, the Church calls "holy offerings to Him who giveth all." Viewed in this light, enthusiasm, trained in the service of the Church, loves to rear fabrics wherein all the various forms of costly art find their legitimate place. To all things there is a purpose and an end; and religious art, in all its branches, can never be at rest, even if then, for art like all else, is ever progressive, except in cathedrals, as affording the highest scope for almost unlimited development.

(b.) Cathedrals are symbols of the Unity of the Catholic Church, and in representing this unity, she discharges a most important function. A Diocese without a cathedral, is like a spire without its capstone. Unity is the essential attribute of CHRIST'S Church, and it runs through all its various parts,—parochial, diocesan, in the combination of ecclesiastical provinces of National Churches, in the oneness of the Anglican, Roman and Eastern branches in all essential credentials of Christendom. What the parish Church is to the parish, complete in the supply of the Sacraments, prayers, preaching of the Word, and all other holy ordinances, to the faithful within its limits—just such is the Cathedral to the Diocese. It is the same principle expanded. The idea is still further extended if we consider, for instance, how Canterbury represents the unity of all the Dioceses within its jurisdiction.

(c.) It matters not, so far as this principle of unity is concerned, whether the cathedral be enriched with the gifts of ages, or whether it be of simplest construction, as may be the case in some of the Colonies where means are not always plentiful and where self-help has to be largely depended on, and difficulties of no ordinary kind, often unrealised at home, have to be encountered. Thus on the one hand we have the stately and recently-consecrated Cathedral of Truro, on which

a profusion of wealth has been lavished, and on the other, such examples as the Cathedrals of S. Saviour's, Maritzburg, S. Andrew's, Bloemfontein—a model for the soundness of its capitular statutes—and S. Andrews, Honolulu, a tiny island of the Pacific, but which is being slowly completed from designs by Mr. Carpenter. Of late, too, a striking Cathedral has been erected at Lahore; others are in progress at Brisbane and Melbourne. Indeed, among the Colonies which occupy, as it were, a position midway between the Old and the New World, the Cathedral System has been developed in a manner which affords the strongest testimony to its necessary uses.

(d.) We shall now proceed to mention the chief of these. A Cathedral is the Bishop's Church; it contains his chair, or *cathedra*, the symbol of his authority. The Cathedral is the fulcrum through which he administers the Diocese: it is a cheque upon Episcopal autocracy, while, at the same time, it affords the Bishop most effectual assistance through the Chapter, which, while having distinct powers of its own, is primarily the Bishop's Council. Of this we shall speak more fully presently.

The two chief functions and uses of a Cathedral concern (1) Cathedral life; (2) Cathedral work. To take these separately:

1. Cathedral life represents the contemplative side of religion, and is framed on the basis of systematic devotion and corporate action. For its adequate discharge, there must be all the elements which regulate community life, adapted to modern life; recognition of authority, definite duties implying independent action on the part of the several Canons, in due subordination to the Dean—no overlapping of control. All depends on the nature of the Cathedral statutes. The greatest care should be bestowed on their construction. In the cases of some English and Welsh Cathedrals, *e. g.*, Hereford, Bangor, S. Asaph and Llandaff, there appear to be no statutes, or none extant, except in the case of Hereford, which is, nevertheless, partly governed by custom. Rule, always necessary to the well-being of society in any form, is peculiarly so in regard to ecclesiastical corporations, and whenever inharmonious action has ensued its cause may invariably be traced to unworkable statutes, causing friction or differences of some kind, either between the Bishop and Dean, or the Bishop and Chapter, or the members of the Chapter among themselves. But,

not to pursue this further, we will now see how the Cathedral life is sustained and developed. There is, first and chiefly, the maintenance of a stately and well-ordered daily service throughout the year. Thus, the members of the Chapter are said by the charters of Henry VIII "to be wholly and forever devoted to the Service of Almighty GOD." *Omnipotenti Deo omnino et in perpetuum servituri*. And, again, "Constant prayers and supplications are to be offered decently and in order;" "and the praise of GOD is to be celebrated daily with singing and hearty thanksgiving;" or, in the king's own words, "we have determined that in this our Church GOD shall be worshipped with hymns, psalms and continual prayers." And, can it be reasonably doubted, that—along with the musical recitation of the Daily Office, morning and evening, for which the abundant resources of Cathedrals make ample provision—the highest function of Cathedrals will not be fulfilled so long as the daily Celebration of the Holy Eucharist is not a part of the devotional system. For what is the *raison d'être* of so many priests, being associated together, except that the holy Sacrifice be perpetually offered as the daily intercession for the Diocese, at the central altar in the mother Church, and so, by a never-failing sequence of Eucharists, surrounded by all the beauty of holiness and reverent but stately ritual, the blessing of GOD may be invoked upon that particular Diocese, as a portion of His vineyard the Church Catholic throughout the world, in the most prevailing manner. So does the Cathedral, as it rears its lofty pinnacles heavenward, proclaim the need and the power of intercessory prayer. And, viewed in another light, it seems but a halting and partial conception of a wide subject, upon which no manner of doubt should exist, for a body of cathedral clergy to be associated in a common work, unless frequent opportunities are afforded to each of exercising their priesthood in the highest sense, for which he was ordained.

But, in the next place, due provision was made in the foundations of earlier times (which we cannot do better than reproduce in later days), for the realisation of a true social fellowship. The mutual relations between the various capitular members was made perfectly clear. The Dean is as the eye of the body; the Canons being the several members. In the quaint wording of the Peterborough statutes—to take an example—"by the suggestion whereof we will and command

that with devout affection they consult for the common good the Dean shall always maintain a respectable and sufficient household, study hospitality, distribute bread to the poor, and in all things creditably and frugally conduct himself. Moreover, the Bishop shall reprove the Dean if unduly sparing, and the Dean shall rebuke and correct the Canons if they run into the same fault."

(2.) As Cathedral life represents the contemplative or devotional aspect of religion, so does Cathedral work manifest its practical side. The same old charters already referred to are as equally distinct upon this point as on the former one. Deans and Canons were never meant to be dignified clergy with little or nothing to do, filling posts of high emolument, which gave currency to the mischievous phrase, *otium cum dignitate*; on the contrary, they were to be pre-eminent in good works. The Cathedral was to be like a city set on a hill, a beacon fire on the hill, to direct and encourage others; to pioneer, to promote, foster and to assist, not only by the orderly Church services within its walls, but also by the centralisation and organisation of all Diocesan works which are never so well carried out as when they emanate from the Cathedral Church. We shall now proceed to enumerate these various activities, as well as the various officers who should be responsible for their inauguration and management.

It must be remarked, at the outset, that the Cathedrals of England are divided mainly into two groups, namely, those styled of the "Old foundation," and those of the "New foundation." It is important to bear this in mind, as the statutes and constitution of their respective "Chapters" varied in some respects. The Cathedrals of the "Old foundation" had Chapters of secular Canons, and were distinguished by retaining the *quattuor majores personæ*, who were styled "dignitaries." These were the Dean, the Præcentor, the Chancellor, the Treasurer; and to each fixed, definite duties were assigned. [The Dean was head of the Chapters, administered the Estates, held Courts, and presided in the absence of the Bishop. His office was one of general control, and to see that the Canons did their duty. The latter, though subordinate to the Dean, were finally responsible in their own particular work. They were not possessed of merely delegated authority, like curates with a dignified title. It is characteristic of the Cathedral system that its

management is controlled, though elastic. Thus the Præcentor was responsible for the Cathedral liturgy and Choral Service, for the regulation of the music in every department, and for the promotion of a Cathedral "School of Music" for the benefit of the Diocese. He was the authority of sacred music, and promoted song-schools (*scholæ cantus*) in every parish.

Choir Schools are the modern outcome of those ancient institutions which are essential in every cathedral or church where music befitting daily service is maintained. The Chancellor was head of the "School of Grammar," and was responsible for all the grammar schools in the city and county, an office which fitly represents the Church as the true guardian and director of education, under the shadow of the Church. A modern survival of these schools is found in the prebendal school at Chichester. Besides these grammar schools the higher grade "School of Divinity" was likewise under the supervision of the Chancellor, whose office at York is more ancient than that of Dean or Præcentor, and whose title there was *magister scholarum*. "It was from Cathedral institutions such as these that the universities borrowed the idea of this principal literary officer." It was the Chancellor's duty, also, to be librarian and custodian of the seal, charters and other capitular muniments, and to transact the official correspondence of the chapter. He had to arrange the *lectiones* or *collationes* to be read at Chapter Meetings. Indeed, his duties were so multifarious and exacting that it was often found necessary to appoint a Vice-Chancellor to assist him.

Lastly, the Treasurer had not only charge of the Church and its gear, the management of its funds, but dispensed all cathedral and diocesan charities.

The Archdeacon is not one of the superior dignitaries, but he follows them though in some cases, as in England—a custom probably derived from Rome through Rouen—the Archdeacon and Treasurer rank next after the Dean above the thirty Canons, just as at S. Peter's at Rome, the Archdeacon and Altarist have similar precedence next the Dean among the thirty Canons. Or, possibly as Dr. W. Sparrow Simpson, Subdean of S. Paul's, conjectures, the custom may be a relic of the original rule of Canons—that of S. Chrodogang, of Metz. It was so at Llandaff, the Bishop's stall being on the right, the Archdeacon's on the left.

In cathedrals of the New Foundation these four dignitaries exist, but their duties are performed by Minor Canons, who are not members of chapter. To show the interest and antiquity of these *maiores personæ*, it may here be mentioned "that these officers, with duties so practical, so useful, so eminently modern, were to be found in every cathedral, not only in this country (England), but of the Christian world; and in Greece alike and in Norway they still exist.

It may be desirable to enumerate the groups of cathedrals already referred to, adding those of later creation:—

I.—Old Foundation:—(9). Chichester, Exeter, Hereford, Lichfield, Lincoln, London, Salisbury, Wells, York.

II.—Cathedrals older than the "Old Foundation," with customs:—(4). S. Asaph, Bangor, S. David's, Llandaff. These four Welsh cathedrals were subsequently converted into "New Foundations" in 1843.

III.—New Foundations: (8). Canterbury, Carlisle, Durham, Ely, Norwich, Rochester, Winchester, Worcester. These were formerly Conventional Chapters but were changed by Henry VIII.

IV.—New Foundations: (5). Founded by Henry VIII out of monastic spoil. Bristol, Chester, Gloucester, Oxford, Peterborough.

V.—Collegiate Churches founded by Henry VIII out of monasteries: Beverley, Ripon, Manchester, Southwell, Wolverhampton, etc., all subsequently (1840) suppressed except Ripon, Manchester, Southwell, which are now Cathedral Churches.

VI.—New Cathedrals founded by the Cathedral Act of 1878, and others. S. Alban's, Truro, Newcastle-on-Tyne, Wakefield (yet unformed).

Summary of the above:

Old Foundation Cathedrals, nine.

New Foundation Cathedrals, twenty-four.

So much for the principal duties of the four dignitaries. But there are other works devolving upon cathedral chapters which must here be specified—which, as the Archbishop of Canterbury has observed in his excellent treatise, *The Cathedral*, "are not done now at all, nowhere likely to be done, nowhere capable of being done, unless cathedrals undertake them. To take them in order."

(1.) Training of clergy. These are days of secularising religious institutions, and the old universities have lost, to a great extent, their once proud prerogative of being exclusively seats of religious learning. They are so still, and all the old cherished landmarks remain, *e. g.*, the Divinity Professorships, the College Chapel services, the University Pulpit; but these things have survived to witness new developments, innovations, *e. g.*, the abolition of certain clerical fellowships, and the like. Meantime, while there is little fear for the abiding and permanent tone of the religious atmosphere of the universities surviving all such modern changes, there can be little doubt that it is the business of the church to provide for certain technical branches of religious instruction which the universities may either decline or not have the power to impart. Of this class the following would form essential items: Scientific Theology (in which the patient Germans are so proficient); Doctrinal Exegesis; Pastoral Care; Ecclesiastical Discipline and Canon Law; Diocesan inspection of religious training; the preparation of an order of readers; guidance of the younger clergy in study; conferences for theological, practical and devotional exercise and discipline; organisation of Diocesan church and school-building societies—of charitable societies—of preaching missions—of Sunday school unions. It is obvious what an impetus would be given to all these things when set in motion and controlled from the mother church, one Canon taking one branch, another, another, and so on—each, in order, becoming missionary, inspector, almoner, "*Theologus*," for the diocese. A Canon-missioner is already at work in the Dioceses of Durham, Lichfield, Truro and Bath and Wells.

(2.) But the cathedral has a special duty to the city in which it is situated—by holding popular services for the masses in the nave at an evening hour when the laborer and artisan can attend—as we see on the continent—seeking to interest and attach to the cathedral that class of young men, sensitive, timid, yet easily attracted by sympathy, found in banks, lawyers' offices, large warehouses and the like, whose places of business lie within its shadow. Such work has been too often left to independent societies, such as the "Young Men's Christian Associations," yet it represents a scope of labor distinctly recognised in some of the old statutes. But a college of clergy would find not only a practical outlet for the exercise of their

vocation, but a warm welcome in its fulfillment, and the most encouraging results, by the holding of lectures, classes of instruction and similar agencies for the benefit of the city population.

(3.) Then there are other local needs, such as Hospital service, in which sisterhoods might take a part. In Lincoln Cathedral there still exist the "medicine niches" in the wall, for the lepers, who listened to the service through them from outside.

(c.) But from the due performance of these important duties it is essential that pluralities be absolutely abolished, and that the Canons, so released from parochial cures, should "reside" in the cathedral precincts for nine months, at least, in the year. Space forbids a discussion of the important question of prebendaries. In former days the number of prebendaries was very great, and their duties most onerous; these duties are now almost wholly performed by the parochial clergy leaving the prebendaries to attend the Cathedral Church. The matter rests entirely in the hands of the Bishops, as patrons of the prebendal stalls, and non-residence was felt so great an evil in the days of Grosseteste and Hugh, both of Lincoln, "that those statesmen-Bishops . . . would appoint no one to a stall who would not promise constant residence. The need for residence is even more urgent at the present time."

(f.) Assuming that residence is enforced upon the basis of the foregoing remarks, the next point to claim attention is capitular action, which may be regarded in two chief respects:—

(1) As a Corporation, (2) as a Council. (1) In its former capacity, the Chapter is free to discuss its corporate affairs, to regulate by defined statutes the cathedral service, and is charged with the cure of souls. In this aspect the Dean or Provost is head, or President ("Caput Numerale") and the Bishop visitor.

(2.) As a council the Chapter has to discharge its functions in three ways:—

- (a.) In co-operation with the Bishop.
- (b.) Independently of, or without the Bishop.
- (c.) In simultaneous action with the Bishop.

It may be remarked, that while the Bishop would be neglecting an important part of his Diocesan duty if he did not visit the Chapter as a corporation, it would be equally uncon-

stitutional neglect if he failed to consult it, as his council, though he cannot be compelled to follow its advice.

A few words on each of these sections.

(a.) As a council the Chapter has not only a right to be consulted, but in some cases may take the initiative. Members of Chapter give their opinion by speeches, not votes; but the Bishop who alone had jurisdiction, being according to the maxim "*positus regere ecclesiam suam*," was of course, not bound to follow their advice. Yet, the Bishop's power was restricted in certain points, viz. as regards alienation of property, presentation by benefices in the patronage of the Chapter, union of such benefices, loans on mortgages, matters affecting the interest of the Chapter, increasing or reducing the number of Canonries, creation of Archdeaconries, convening of Synods,—At Ordinations the Chapter was the examining body, which survives in the present office of Archdeacon. The Chapter were to be consulted before collation to benefices.

(b.) The Chapter could meet *propria mortu*, when they pleased. They could initiate proceedings against the Bishop for vicious living, misbelief, maladministration, or contempt of their own right. To it, *ex officio*, belonged the power and legislative right to administer the Diocese on the decease of the Bishop.

(c.) The "*Vis simultaneæ*" of the Bishop and Chapter was exercised—in the case of a commission being issued to the Cathedral Church, by each recording their votes separately—one for the Bishop, one for the Chapter. In making statutes for the Cathedral, both Bishop and Chapter must concur. In filling up prebendal stalls, while the Bishop nominated, the Chapter had the right of installation. The same right applied to "Honorary Canons," who had canonical insignia, stall and order, but no voice in Chapter.

A brief reference to the holding of Canonries by lay persons must close this section. "Although Sovereigns—notably Charlemagne—were frequently Canons, it was probably in their sacred character." In the time of Pope Urban II, numbers of sub-deacons were attached as prebendaries to some Cathedrals, and in the Roman Chapters of Cardinals, though the Cardinal-deaconries and sub-deaconries are often held by Bishops, yet they are tenable by "*prælati*" who have been only admitted to the inferior orders. Hence, when we read of laymen, founders,

kinsmen, jurists, courtiers or conquerors, like the Duke of Bedford at Rouen, holding Cathedral stalls in the middle ages, or of hereditary Canons, as the Kings of France (as Counts of Anjou), and the Dukes of Burgundy in the Church of S. Martin of Tours and elsewhere, or the Dukes of Berry in S. John at Lyons, or the Counts of Chastelus at Auxerre, it was either a peculiarity of the particular church or else a most distinct abuse.

(g.) Having said thus much about the theory, rationale, and functions of our great Cathedral Churches, it remains only to add a few words as to their architecture, historically considered, reserving, of course, all detailed description for their rightful place in the ensuing articles.

Not much can be ascertained, with any degree of precision, concerning Cathedral building in England before the Norman Conquest. Yet a few interesting relics remain, "in a fragment of rude walling in the crypt of York Minster"—the curious subterranean oratory beneath Ripon Minster, known as S. Wilfred's Needle, and the crypt beneath Hexham Abbey Church. The churches of those early times, were no doubt very generally of timber—though by no means universally,—and one of the most interesting gems for the archæologist exists at the present moment, in the wooden chapel erected at Grinstead, near Ongar, in Essex, in 1013, now used as a parish Church. It was here that the bones of S. Edmund rested when removed from Bury, in Suffolk, during an invasion of the Danes. Mr. Gilbert Scott described it as consisting "of cleft oak trees grooved and tongued together by their edges, and let into grooves in horizontal cells and heads.

The Saxon or English Churches were of the rudest workmanship, of which existing types may be seen at Barnack, S. Benet's Cambridge, S. Michael's Oxford, Earl's Barton, and Holy Trinity, Colchester, and in plan they were generally parallelograms.

Stone Churches had been erected at Canterbury by S. Augustine, at York, by Edwin, at Lincoln, by Paulinus, which were modeled, more or less, after the Roman Basilicas.

But an entire revolution in Ecclesiastical Architecture came in with the settlement of the Normans in England, who besides the severity and oppression which is almost inseparable from conquest, brought with them culture, learning, refinement,

and the fine arts. The subjugated race soon learnt to forget their conquered state, in the benefits conferred by their new masters. Among them, was the impetus given to Church building, and the land was soon covered with, for those times, magnificent fabrics, which attained perfection in mediæval days. It is not to be wondered at, therefore, how largely the English Cathedrals were originally Norman in their plan and general features. Perhaps the earliest reliable instance, is Westminster Abbey, as originally erected by Edward the Confessor, who was, "by education, taste, in almost everything but his birth and paternal descent, a Norman." He built the first Abbey at Westminster," says Mr. Freeman, "in the newest style of the day, and it remained the great object of imitation, deep into the twelfth century." The Romanesque architecture, or Norman, as it is otherwise called, adopted the cruciform plan. Transepts, now broke the monotonous outline of the earlier Basilicas. New features were added—the open lantern tower, the ritual choir—the elongated nave, the numerous chapels annexed to choir and transepts, two western towers—these were the essential elements of the new style which speedily attained to such magnificence in proportion and detail under the French builders, as time went on. They seem to have reproduced in some sort, the Churches of La Trinité and S. Etienne, at Caen.

The work of reconstruction was taken up by Lanfranc at Canterbury, Walkelyn at Winchester, and Gunduy at Rochester, and minsters were upreared throughtout the length and breadth of the land, of cruciform plan, with all four arms of the cross of uniform height, with central tower and two flanking towers at the west, a long unseated nave, a ritual choir with its canopied stalls and misereries and crypt. These were the features which found expression in all the Norman Churches, whether Cathedral, Monastic or Collegiate. This Norman influence can be traced well-nigh universally, the chief exceptions being Salisbury, Wells, and the present Westminster Abbey.

Lady-Chapels beyond the constructional choir owe their introduction to Bishop de Lucy, who built one at Winchester, between 1189 and 1204. They were speedily copied elsewhere, some of the best examples being those at Canterbury, Gloucester, Ely, Durham (where it is known as the *Galilee*) Westminster (known as Henry VII's Chapel, who built it), Wells,

Southwell, Lincoln, Lichfield, York, Chichester, Beverley and Chester.

Other styles succeeded the Norman, or were incorporated with it, the Gothic, with its principal feature the pointed arch, and embracing the early English, the Perpendicular, the Decorated, the Classical, the Renaissance, all in turn find their place.

A few general remarks must now bring this introductory paper to a close, by indicating the scope of the series of the following articles. It is intended to be most comprehensive—nothing of the kind having previously been attempted. It will embrace not only complete sets of the English Cathedrals, but also those of Wales, Scotland and Ireland, as well as the principal historic and otherwise representative churches of those countries. The papers will be fully illustrated, and in the selection of the views a careful discretion will be used. Some buildings lend themselves better than others to pictorial treatment. In some cases, the exteriors are more attractive than the interiors; in others, the interiors alone offer any special features. In other instances, special details will be given, such as the Angel Choir of Lincoln, the Presbytery of Ely, the Baptistry at Truro, Becket's Crown at Canterbury, the Galilee at Durham, and the like. As notable examples of exteriors, the west fronts of Lincoln, Wells, Lichfield and Peterborough may be named, and Salisbury, Coventry, Lichfield, Norwich and Chichester, for the sake of their spires; Canterbury, Gloucester and the churches of Somerset for their towers. Besides which we shall give Abbey Churches, such as Bath, Hexham, Westminster, Sherborne, Christ Church, Dorchester, Waltham, Tewkesbury, etc. Priory Churches, such as Brecon, Malvern, Bridlington, S. Bartholomew's, Smithfield, S. Saviour's, Southwark. Collegiate Churches, such as Wolverhampton, Middleham, S. Endellion, Heytesbury, Stratford-on-Avon; Royal Peculiars, etc., *e. g.*, S. George's Windsor, Wimborne Minster, the Chapels Royal of Savoy, Whitehall and S. James's; and notable Parish Churches, such as Leeds, Halifax, All Saints Derby, S. Mary's, Warwick, Hull, Great Yarmouth, Yeovil, Chiswick, Kew, Lutterworth, Eversley, Hursley, Bemerton, Taunton, Glastonbury, Selborne, Jarrow, S. Mary, Radcliffe, Romsey, Stoke-Poges, the leading London churches, too numerous to mention, ancient and modern, but

each and all either from historic or architectural interest worthy to find a place in the present scheme. Special attention will be given to other parish churches, which there is not space to particularise; in fact, the religious topography of the country will be laid under contribution. For instance, in addition to the Cathedrals of Scotland, we shall give S. Giles' Edinburgh; S. Andrew's Aberdeen (connected with the consecration of Bishop Seabury); S. Mary's Arbroath; S. Paul's and S. Salvador's Dundee (the former the scene of the labors of the late revered Bishop Forbes); the Tron Church, S. Mungo's Cathedral, and S. Mary's Glasgow, and some others.

It is intended, in a future series, to give the Cathedrals on the Continent of Europe, the Colonies and India.

With this introduction we launch our bark, commending it to the kind indulgence of our warm-hearted American brother Churchmen.

DONALD J. MACKEY.

The Canadian Country Parson.

UTOPIA, to prevent any man being forced against his will to follow the hard course of a life of husbandry, provided by its laws for the shifting of the husbandmen back to the towns, and of a yearly number of townsmen to the country.

This Utopian law only proves the perpetual youth of Wisdom.

The wise son of Sirach had more than seventeen hundred years before the discovery of Utopia said:

How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labors, and whose talk is of bullocks!

He giveth his mind to make furrows: and is diligent to give the kine fodder.

And Confucius, two thousand four hundred years ago observed:

Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities we have the manners of a clerk; when the accomplishments and solid qualities are equally blended we have the man of wisdom.

The ambition of the young to seek their fortunes in town springs from the feeling that life in the country does not satisfy the higher cravings of man's nature. The exodus from the farms is not of yesterday nor is confined only to Canadian provinces or New England States. "It is not good for man to be alone," is a saying of the Divine Wisdom that has more applications than one, and that mankind is the proper study of man is a truth recognised long before it was versified by Pope.

In Europe there is a constant reflux which is entirely missing on this continent. The ambitious of both sexes leave the country village to go to London, it is quite true, but London constantly sends back to the country men and women of all classes. Those who have prospered, buy an estate and try to rank as country squires as if "to the manor born." Some who have not prospered to so great an extent still long to end their

days in the country and seek some quiet retreat where they may live with comfort and yet with dignity, realising that

Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

Some again have failed to find the pavements of gold, or honors and dignities, within their reach, and so, like prodigal sons remembering that the country life they so despised will even still afford them the four things deemed essential by the man of Wisdom—water and bread, and clothing, and a house to cover shame—forsake the city and dwell in the country.

In addition to these, the upstart rich, the genteel poor, and the prodigals, there is the large class of gentry land owners who are as equally attached to the country as they are to the town. The pursuit of wealth, honor, dignities, pleasure or learning take them up to town, but as the Psalmist says, "the lands are called after their own names," and the whole family history is bound up with, not the town house, be it rented, or even inherited, but with the House, Hall, or Park in the Country.

If the tide of modern life flows strongly and swiftly to the great towns, there is thus in Europe, and especially in England, a constant reflux which takes back to the country all conditions of men except the very wicked and the very poor. A sweetening influence is being thus perpetually exercised on country life. Its isolation is broken in upon. Its narrow horizon is extended, and the husbandman is forced to look up from the plough, even if it be but to his fellow-man from the city.

In Canada and the States the tide to the great cities flows just as strongly, if not more strongly, but there is no reflux. A boy leaves a country parish to seek his fortune in the town, and finds it. He grows rich and adds dollar to dollar until he can afford to give champagne suppers, and dress his wife in Worth's latest fashions. His wife and daughters travel. His sons are sent to college. He goes on adding treasure to treasure, and late in life perhaps, leaves that town—to return to his native country side?—far from it, to go to some larger city, Montreal, New York or London. He may travel, but it is to Wall street, and never to his former home, or even through his native State or Province. His wife travels; "that is such an easy way of spending money," as Urbana explains to

Rustica, but she would faint if it were proposed to her to visit the old homestead she was brought up on, or the farm on which her husband was "raised."

It is quite natural. The country is too new, too raw. I can well understand my father treasuring my grandfather's brocaded vests all sown with seed pearls, but will my son care to treasure my ready-made coat from Isaac's Emporium? There is no Romance in the Present. There never was. To us the age of Charles the First is full of Romance. To them it was actuality, prosaic fact. Edward the Third, Henry the VIII. and Elizabeth were the Romantic ages to the men of Charles' day; and those of Edward the III. no doubt looked back on the age of William the Conqueror. Romance dwelt ever in the Past. Again, there is no love of country with the Canadian or American. Love of institutions if you like, but not love of the soil.

I meet a man in the streets of our great city. I recognise him as a native of my parish. After the first exchange of salutations I say to him,

"It's a long time since you have been to Petrosa?"

"Thirty-nine years, I guess, and it'll be thirty-nine years more before I'd go there again."

Yet it is only a few hours' journey from the city to the old homestead which his brother still farms.

I think of other meetings on the crowded streets of a greater city. "Well, Jack, been home lately?"

Jack is a prospering young barrister with a houseful of children in Westbournia, yet "home" to him is the old bleak house on a Yorkshire moor, round which the wind has whistled and howled these two hundred years or more.

"No," he replies, "I couldn't get down last Christmas, and I had to go the seaside for the wife's sake these holidays, but it will not be long before I see the old place again," and with that the hard, steely look vanishes out his eyes, and it is easy to perceive that tender thoughts of home and the old place are surging in on him.

The only man who is shifted from the town to the country is the Parson. It has lately been said that what is trying in the country parson's life is its *isolation*. If that can be said with truth, and it can, of the parson's life in England, with how much greater truth can it be said in Canada? In England the Squire is, in nine cases out of ten, a gentleman by birth, and

generally also one by education. He takes a pride in the place. He may be arrogant, and dictatorial no doubt, but he is with all that really anxious to better the condition of the dwellers within his squiredom. He is desirous of working with the parson, or perhaps it may be more correctly said, of the parson working with him, and will put up with a great deal from the parson, and even if he dislikes him and quarrels with him, he never thinks of winding up a dispute with the threat :

"Very well, sir, then I will betake myself to the little Ebenezer, and become Baptist or Methodist."

He would as soon think of saying that, as he would, if he quarrelled with a brother officer, of threatening to throw up his commission and offering his sword to the Emperor William or King Humbert.

Besides the parson, there is the doctor, who is usually a gentleman, or if not a gentleman, a man of gentlemanlike instincts. At any rate he is a man of education and is conversable with. There may be, perhaps, a stray family of gentlefolks here and there in the parish—for the sake of comparison I am only talking of the most isolated of English country parishes. Some parishes, of course, are full of county families.

But what do we find a Canadian parish to contain? As a general rule not one conversable person in the whole of the parish of two hundred square miles. The parson is the only man of birth,—and there are men of birth among Canadian parsons,—the only man of education in the parish. If he is free from the arrogance of a country squire he lacks also the sympathy and encouragement so frequently accorded to his brother parson in England. In nine cases out of ten his is the only house containing a shelf of books. The doctor, until quite recently, need have had no education, need never have walked the hospital to earn the right to cure, or the immunity to kill. Socially, of course, all consider themselves the equal of the parson. Yet the storekeeper comes next to the Doctor as to manners and understanding, while between the parson and these two may be classed the Presbyterian minister, if there is one, and below the doctor and storekeeper, the ministers of the various denominations. Of course there are exceptions, but this may be taken as the usual social pyramid. With whom can the parson converse, exchange ideas, sharpen his wits or recall memories of academic groves or foreign

travel? Wisdom forbids him exchanging more than the courtesies of the day with the ministers who are daily striving to undermine the Church of which he is *THE Persona*. The doctor is usually as hard worked as the parson, and in all probability lives twenty, thirty or forty miles away. There remains then only the storekeeper who, as Confucius would say of him, has the manners of a clerk, but without the learning or qualities of the man of wisdom. I had forgotten the schoolmaster, I may be told. No, because the schoolmaster, pardon the bull, is usually the schoolmistress. A young Miss in her teens who takes to teaching not as a profession, but as a stepping stone to better things. She is deeply impressed with the idea that "it is not good for man to live alone."

Leaving generalities on one side and coming down to particulars, Canada is a great place, that is, the Dominion of Canada is, although Canada is yet considered by most Canadians as consisting only of Quebec and Ontario. A Nova Scotian or New Brunswicker if going to Quebec or Montreal, says he is going to Canada. If I take up my *Living Church* or my *Churchman* my eye catches an article headed "Canadian news" or "Canada," and I read it, of course, forthwith, but I generally find that the heading ought to have been "Diocese of Ontario" or "Diocese of Toronto." Rarely, if ever, do I find any item from the Dioceses of Columbia, Newfoundland, Nova Scotia, Caledonia or Fredericton. If I take up my *Church Times*, which is as a well of water in a dry and thirsty land, I find there that the statement is gravely made that no divorce is allowable in Canada. Quite true, I believe, as regards what used to be known as the Canadas, but not true as to the whole of the Dominion, for one, the Province in which my lot is cast, allows divorce.

Many years ago, those years
Sprung from night in darkness lost,

I was called upon to produce my passport at a railway frontier. I pleaded my British privilege of travelling without a passport. It was in vain. The official bowed, hat in hand, and made answer,

"Monsieur n'a pas des dents de cheval, et ses cheveux ne sont pas roux."

I tried to argue, but he was obdurate. In vain did I plead

that all Englishmen had not protruding teeth, nor were red-headed. After much delay, a superior officer was found who after some further parley let me proceed on my journey. Lest I may be accused of calling all Englishmen red-headed, or all Canadian parsons isolated, I will speak only of experiences that have befallen me or friends of mine.

The trial of isolation comes home terribly to a man after the second or third year of his residence. The first year he may be said to be taking his bearings. Novelty hath charms. But after awhile he settles down under his harness, and gets accustomed to his new saddle, having gauged the capabilities of his parish, East and West, North and South, spiritually, socially, intellectually and lastly, financially. If he is in earnest, this will be the last thought.

The Chinese Sage spake not unwisely when he said,

A minister in serving his prince reverently discharges his duties, and makes his emoluments a secondary consideration.

Still the very fact that his flock think so much of money forces itself home to his consideration, and so he begins to value their fleeces. When that, however, has been done, and he thinks he knows the whole of his parish outwardly and visibly, and inwardly and invisibly, there comes a time when he sits down to examine himself. Then he wakes up to the discovery that if he would keep a *mens sana in corpore sano*, he must take up some hobby. In England if he has an ancient Church, its history, and its restoration will afford him the necessary hobby. If the Church is not ancient or is too modern to be restored, he has in Ecclesiology, in Antiquarianism and in Liturgiology an abundant field out of which to choose his hobby. If he thinks these hobbies have been ridden to death, he may break in a new hobby-horse and earn distinction for himself, as I see an old schoolfellow of mine has done, by exploring the Fairy Land of Shakespeare. But some hobby he must have. It is forced upon him almost unconsciously. He may not trace the cause accurately for awhile, but the cause is his isolation. If woman must have something to love, man must have something to think about; if he has not, his thinking powers will rust. He wakes up to find himself completely out of sympathy with his people collectively and individually. Of course I do not mean to say that he

thinks himself better than his people, if he does, he is not worthy of that King's uniform who bade him, who would be chief, be a servant. Far from it, for every day will show him how far behind, in singleness of heart, he is from some of his flock, and he will find examples of simple faith, of hearty belief, of cheerfulness in distress, of patient resignation, which will fill him with holy envy. Nor do I mean that he will not sympathise with distress, sorrow, affliction, or illness, or contrariwise with joy and gladness as the different cases occur. Of course he does, but it is with his heart, and not his mind. For example, the parson is asked to go and see Mrs. Wingeing. "She takes on ever so bad," he is told. Parson goes, and the following conversation ensues:—

"Good morning, Mrs. Wingeing. How are you this morning? It's a very fine morning."

"Yes, sir, but these very fine mornings always gives me the rheumatics."

Parson avoids reminding her that on the last occasion it was what is called a soft morning (*Anglicé* raining) when she complained that "them soft mornings always brought out her rheumatics," and wondered how long it would be before there would be a fine morning.

"What's this I hear of your boy? Got hurt in the woods?"

"Yes, sir, he's got hurt pretty bad, so the doctor says. It's pretty hard."

"Yes, it is hard on him no doubt to have to lie still, and be doing nothing."

"Oh! It ain't him I was thinking of, though the doctor do say that it's a chance if he ever gets the use of that leg back as good as afore, but it's the bed I'm a thinking of."

"The bed? Is it too hard?" innocently asked the parson.

"Goodness no, it is as soft as any bed in the settlement, and it took me five years to fill it."

"Yes?"

"And the doctor says that it won't weigh enough."

"Weigh enough? Enough for what?"

"To pay him. It is very hard upon me to part with that bed," and so Mrs. Wingeing runs on.

The accident to her son, which may lame him for life, is thrust in the background, all she thinks "hard" is that in order to pay the Doctor, she must part with her spare feather bed.

The Doctor, kind soul, agrees to take the feather bed instead of money, though both the boy and the mother have money in the savings bank, and he has feather beds enough to make a Norwegian dame cry with envy. The Norwegian dame's pride being to have so many feather beds on the bedstead that the nose of the sleeper almost touches the ceiling.

What sympathy has the parson with Mrs. Wingeing? He is a gentleman and a Christian and wishes to sympathise with the mother, but has no sympathy with the niggardly housewife.

Again, you meet a young fellow on the road, and you good-naturedly say a few words of praise to him about a young girl, on whom you have heard he is rather "sweet." He listens, but says nothing. You wind up by saying, "Well, Jo, you know the old proverb, 'Handsome is as handsome does.' She certainly is a very pretty girl." Still stolid silence. You feel uncomfortable and think you have put your foot into it somehow, so for the sake of saying something, repeat, "She is a very pretty girl, Jo." To which he makes reply, "Yes, sir, she is so. She'll make a very fine corpse."

You feel shocked. The remembrance of death is bitter, as the man of Wisdom has said, and coming as it does in such a manner and so suddenly, it outrages all your innate instincts of propriety if not of good feeling. But you ought not to be shocked; you have no reason to be so. It is an expression of the country where funerals are looked upon as a great occasion for social gatherings. An occasion when your dissenting brother puts his best "go-to-meeting" clothes, and his beaver hat on. He feels it is a grand day, just as the Reverend Ritually Right feels the dedication festival of his pretty Church of Sancta Sapientia to be a red-letter day with him. The young fellow means no offense. He has no idea that he has said something outrageous. The trouble is, that you and he are really as far asunder in sympathy as the poles are. If you were to remonstrate with him, he would think you stuck up and proud.

The parson, one winter's morning, gets stuck in a snow drift, and a middle-aged man comes up with his team and helps to extricate the parson's horse. Conversation ensues, and somewhat abruptly the friendly stranger makes the following statement.

"I've heard, sir, that you said that the Bible was wrong."

"I am sure I have never said so," replies the parson.

"Oh, but yes you did, my son heard you in the schoolhouse at Youngton."

"He must have been mistaken."

"No, sir, because I asked, and I was told that what my son said was true."

Parson racks his brain to remember first, what he preached about, and secondly, what he could have said to give rise to such a statement. Remembering, he replies,

"Well, sir, I don't remember exactly what I did say, but I think I said the text in Greek was a little different from what it was in English."

"Yes, sir, that's what you did say, and that is as much as to say the Bible is wrong."

Parson proceeds to try to explain very briefly the history of the present version and finds out to his amazement that not only the stranger, but evidently several of the congregation thought that the Bible was originally written in English, and given to some one by GOD all ready written, and perhaps printed, just as we now have it!

Here again, is a case of utter want of sympathy. In this case, of intellectual sympathy with his congregation. It never would have entered into the mind of the parson to conceive but that *of course* every one knew that the Bible did not fall down from Heaven ready written in English, and that at least the people knew that the Bible was written in a language different from English, and in one spoken by the Jews or Apostles. All parsons know well enough that they take too much for granted, and that they assume too high a standard of knowledge in their congregation. But to what depth of ignorance must a country parson descend before he reaches the level of some of his congregation.

On a par with this is the declaration of a Baptist in argument with a Churchman.

The Churchman was trying to shew the necessity of Baptism since it was one of the Articles of Belief contained in the Creeds, and said in the course of his argument:

"It is no wonder you make light of Baptism since you have thrown on one side the Creeds."

"Oh, there you are wrong," answers the Baptist, a leading man in his own synagogue, and a sharp, shrewd man in worldly matters. "We have a creed."

"Oh, indeed," retorts the Churchman, "I should like to see it. What creed is it? Is it any of these," and he proceeds to shew the Three Creeds in the Prayer Book.

"No, it is none of those, but we have one, all the same."

"Where is it then? Where did you find it?"

"Oh, we're just as good as you, we've got a creed also. I know we have, because I've read it. I've read it in a newspaper.

Of what avail is an appeal to Antiquity with such a man. To him the newspaper is all in all. The Answerer to Correspondents, is the Infallible guide and Arbiter. It is of him,

*As who should say, I am Sir Oracle,
And when I ope my lips, let no dog bark.*

On another occasion a priest was catechising a class of children, on the LORD'S Prayer; when he got to the word *Kingdom*, from some answers made it occurred to him to ask the meaning of the word.

"What does the word, *Kingdom*, mean?"

"The Church," answers one.

"Yes, but what is the first meaning of the word, *Kingdom*?"

Silence.

"Well, you know what a King is, therefore a Kingdom is——?"

Blank silence.

What is a King?"

Silence.

"Is it a man, a woman, or a thing?"

Silence at last broken, by the brightest in the class,

"A bird, sir." No doubt thinking of the king-bird. The answer was given in good faith, the others do not protest, or smile. Their minds are utterly blank as to what a king is. The whole scaffolding of teaching which the catechiser had erected on the word *Kingdom* is thus overturned, and he has to begin patiently all over again.

When, therefore, a preacher trying to convey to prosaic minds, "given to making furrows and diligent in giving kine fodder," something of the glory of the ascended LORD, what possible idea can the terms LORD of lords, KING of kings, convey to them.

In England there are remnants of ancient pageantry in Liv-

eries, Outriders and such like pomp. And the Hall of the Nobleman or Squire is a perpetual sermon in stone on the differences of rank. All these things impress the dullest mind, but we have nothing of the kind in our Canadian country parish. Consequently all allusions to rank, ceremonial, stateliness, honors, dignities, are lost. The majority of the settlers have never seen anything but the little county town, and numbers of them have never even seen that. In a parish I know, there are persons of thirty and forty years of age who have never been off the settlement. The Church which ought to take the lead in brightening their lives, does very little, if anything. The sects narrow them directly and indirectly. Directly by their narrow teaching. Indirectly by their mean buildings. In very few settlements is the Church building much better. Anything will do for a country Church; any old banner, any old ornament, despised and rejected by city churches, is esteemed a great gift for a country Church. This is a two-fold error. First, that a country Church is not the dwelling-place of the Most High as much as a town Church. Secondly, that for the very reason that the life in the country is dull, and mean, and sordid, GOD's house should be bright and beautiful, and shew that money has been lavished on it. The townsmen who are naturally inclined to be lavish, and please their every whim should be taught self-denial. If severity of detail is at any time admissable in GOD's house, it is in a city Church, and not in a country Church.

Having no ideas of the refinements of life country people naturally oftentimes resent the idea that the parson needs anything more than they have been used to. Entering a country parsonage that was very meagerly furnished, having, for example, but one piece of carpet in the house, a well-to-do farmer, very friendly to the parson, remonstrates with him on the abundance of furniture that he has.

"Well, we couldn't do with less, Mr. Oatbin."

"The less a man has in this country the better, and after all, if a man has a cookstove, a bed, a table, a few chairs, and a churn, he don't want nothing else."

Quite so. Mr. Oatbin has nothing more than these things in his own house, and though he could at any time buy up all the parson's belongings and the Parsonage, and the lands to boot, paying cash down for the same, yet he does not feel the want

of anything beyond the barest necessities. Here again the men are not in sympathy. Mr. Oatbin considers the Parson extravagant. The Parson thinks himself an ascetic.

The collector goes round for the Parson's scanty stipend. In one house he is met with a firm refusal to give anything more.

"Why, Mrs. Shrew!" exclaims the collector. "How's that?"

"Why, here am I pinching and saving, and with all that can't get boots for the children, and I'm not agoing to give my hard-earned money for the man to spend it in foolishness."

"Now, Mrs. Shrew, you can't say that of our parson, I'm sure."

"Can't I, indeed? Why my Lizzie was down at the parsonage the other day, and she tells me they burn two lamps at a time, and here am I that never burn more than one light even in winter. Sure, if I can do with one light, he can."

"But, Mrs. Shrew, the parsonage is a large house," begins the collector, deprecatingly.

"What's that got to do with it? You'll be telling me next they want a light in every room. What I say is, let them have one light in the kitchen, and they can all sit there o' nights. No, I ain't agoing to pay another cent. Such waste is downright wicked."

And Mrs. Shrew is as good as her word. She docks the parson of her dollar a year, though she will be the first to complain if, when the parson is in that direction he does not go three miles out of his way to call on her and listen to her lamentations. Is it to be wondered at, then, if the following dialogue occurs:

New rector, entering vestry with Churchwarden: "And, Mr. Warden, where is the surplice?"

"Oh, I guess it's here somewhere. Why, that's it, ain't it?" pointing to what the rector had evidently supposed was some kind of duster.

"That thing. O, no!"

"I guess it is though," and, advancing, takes it off a nail on which it had been doubled up. "Yes, that's it; sure enough, sir."

Parson opens it out gingerly, shakes out a few spiders and dead flies, and exposes a yellow, tattered garment. Sure enough, it is a surplice. But what a shape! In what a condi-

tion! Ragged on the edges, darned in several places with coarse thread, and one sleeve hanging in ribbons. Mentally he rejoices that he has surplices of his own. Still he is anxious to improve the occasion.

"This will never do, Mr. Warden. You will have to buy a new surplice."

"Oh, I guess not, sir; this will do yet awhile."

"But it is in holes and rotten," pointing to the torn sleeve.

"Give it to me, sir, and I'll get the woman (*i. e.*, his wife) to give it a stitch or two by to-morrow."

Exeunt Warden with surplice on his arm, and Parson wondering what his friends Chasuble and Cope would say to such a state of things.

Late next morning, just on the stroke of eleven, as the parson, in cassock and surplice, is about to proceed from the vestry to the church, in enters Mrs. Warden with the surplice, darned, but unwashed, and, pausing, exclaims:

"There, sir; I've fixed it up as good as new, I guess!"

Needless to say, the surplice still remains a valuable asset of the Parish of Tumbleton-cum-Decay.

That cents make dollars, is a maxim laid deeply to heart by the farmer all over the world, but in Canada it is engraved on their very hearts, especially on those of the women. They will not keep a gobbler, or a rooster, or a drake, or a gander on account of the cost of the extra mouth, extra bill, I suppose I should say. I have known turkeys kept on every farm in a settlement, but only one farmer's wife keeping a gobbler, the others borrowing the gobbler in the spring. Such close saving never entered into the heart of a townsman to conceive.

The country parson, if he is a man of large ideas, is being perpetually dragged down and bound to the ground by these cords of Lilliputian meanness.

Again, he is made to feel his place as the servant of the congregation, which the English parson never is, not being paid by the people.

"Good morning, Mrs. Condescension, I haven't seen you at church for many a month," quoth the parson, coming out of church after service, when there had been a pretty slim congregation.

"Good morning, sir. Why you see," replies the dame, with all the patronising airs imaginable, "as Jo and Johnny (her two

brothers) were away, and there would be so few at church I thought I'd just come."

"Thank you, you did the CHURCH much honor," answers the parson, with slight sarcasm. But the shaft does not go home. Madam sails away all aglow with satisfaction at having been so exceedingly gracious and condescending.

On another occasion the parson, after a funeral sixteen miles from home, and outside of his cure, calls the next day at the mother's house to comfort her. He is received in the best parlor by the two sisters who had come from Boston to attend the funeral.

Fresh from "Bosting," the sisters, of course, looked down from immeasurable heights upon the poor Canuck parson, and scarcely deign to greet him. Enter the mother, who thanks the parson for calling to see her, and, turning round to her daughter, says:

"It was very good of Mr. Meekem to come and see us;" and, turning to the parson, says, heartily: "Thank you much for all your kindness, sir." This little ebullition of feeling is evidently vulgar in the eyes of the smart spinsters, whereupon one, smoothing her silk dress and looking across at her sister, says, referring to the burial of her brother:

"Yes, it is quite useful to have some one within reach to do episcopal acts for us, isn't it, Lucindy?"

Another time, the parson is driving to meet his brethren at a clerical gathering some forty miles distant. A heavy, corpulent man asks for a lift. The parson eyes his nag, tired with some thirty miles already accomplished, but accedes. The fat man is taken some four miles on his journey, and asks to be put down at a wayside meeting-house, where, evidently, a Pie Auction, or some such entertainment, is about to take place.

"Thank you for the drive sir," says the fat man. "Now, sir, won't you come in and have supper with us. I'll pay for both."

"No, thank you. I must reach Coventry before seven this evening, as there is a service in church there."

"Oh, are you a minister, then?"

"Yes."

"Well, sir, don't be shy, the horse will go all the better for a bite of oats, and you'll be none the worse for a bite yourself. You're doubly welcome sir, being a minister. Come, sir, any Protestant minister is free of the hall."

"But what if I am not a Protestant minister?"

"Why, you ain't a Catholic, sir?" said the man with horror, and retreating.

"Yes, I am, though not the kind you mean."

"Oh!" said the man, giving vent to his feelings with a long whistle, and walking straight away without any further pressing of hospitality, does not even answer the parson's "good evening." The man evidently considered he had no cause to be thankful to a Roman Catholic.

A young parson is sent to take charge of a parish vacant for some time. He is pressed to preach in a union meeting-house. He appears to hesitate.

"You are welcome, sir. The meeting-house is free to any minister to preach in, provided it ain't already bespoke."

"Free to all?"

"Yes, sir, to all; leastways to all, barring Mormons and Catholics, of course."

All these things are trials to the parson which the lay mind can scarcely realise. Another source of trials, but of a different nature, is the different meanings attached to words to that given them in England.

For example. A young parson fresh from England hears a farmer's wife described as "real clever." Politeness forbids him from saying she appears to him to be as stupid as an owl; and he goes away wondering at such a lack of discrimination. Bye and bye he finds that "cleverness" has nothing to do with the intellect, but signifies kind heartedness, hospitality. Again, he is told of a pretty girl that she is downright "ugly," and he wonders if that is an ugly girl, where the pretty ones are. He finds out, however, that "ugly" refers to temper and not to looks. Similarly he is told of a woman thin as a lath, and with projecting teeth, that she is "quite a lovely woman." Here again all that is implied is pleasantness of disposition. Again, speaking about the smallness of the contributions from Farmer Skinaflint, the parson will be told.

"Sure Skinaflint has the right to contribute more."

The parson may feel inclined to reply, "Who denies him the right?" but he knows by this time that "he has a right to" is only a locution for "he ought to."

Waiting one day for an unpunctual Church Warden, the parson wonders whether the warden has remembered the date,

when a vestryman answers, "It is his privilege to know," meaning it is the warden's duty to know the hour and date of a vestry meeting.

It is not fair, however, to put all the solecisms, and errors, on the shoulders of the country layman. The parson often betrays an ignorance and an utter lack of perception that stands unrivalled.

A parson and his wife fresh from England, on reaching their colonial parsonage are told that they must order their things in somewhat wholesale a manner. Shops are far distant. Goods cannot be procured at a moment's notice as they can in England. The Reverend A. Britannicus proceeds therefore to order from the neighboring county town, a dozen barrels of flour and a dozen pounds of sugar, a gross of matches, and a gross of brooms, a pound of pepper, and an ounce of salt and other articles in similarly absurd proportions. When the flour is delivered, the young housewife anxious to put Mrs. Beeton's precepts into practice, and shew her capabilities of making bread, proceeds to survey the barrels, to ascertain how the flour is to be extracted from them. Everywhere the barrel presents an unbroken surface. In her dilemma she invades the sanctity of her husband's study, and implores his help. With no little importance the Reverend Anglicanus Britannicus enters the pantry to come to the rescue of the feminine mind. The barrels are all critically examined. They all present as obdurate a front as an oyster. The masculine intellect cannot, however, be daunted. So, one barrel is selected and pushed, and rolled away from the rest. With no little detriment to the clerical serge it is let down on its side, and then hoisted up, with the labeled end at the bottom.

Io triumpho! Eureka! The mystery is solved. The barrel is made to yield its secret. There stands revealed the bung-hole. "The hammer and the chisel, my dear," says the Reverend A. Britannicus with the same air with which Columbus might have said, when taking possession of the New World, to Marco Alonzo Pinzon, "Plant the Cross! Unfurl the Royal Standards!"

The hammer and the chisel do their work, and amid a puff of white flour the bung flies out and the white treasures of the barrel lie revealed.

"There you are, my dear," and the Reverend Rector walks

away to his study at least an inch taller. Mrs. Anglicana Britannicus proceeds to tie her apron on, roll up her sleeves, and take the flour out with —— a teaspoon.

After that, shall we wonder at the clerical dignitary who brought out to a Province of Forests, clothes-pegs and bean-poles, or at the parson's wife who brought out with her a dozen bonnets, with the remark, "I suppose it will be ten years, or more, before we return to England"; or at another cleric's wife who gave away with a sigh and a tear in her eye her most fashionable things to her sister,

"We shall never want them, my dear, you know, there are nothing but Indians and Savages, and bears there. Here, Madge, are my bracelets. And here is my lace parasol, you may as well have that too, I shall never be able to wear it out there."

The same lady, having landed at Boston, on her way to her Canadian home, exclaimed in bewildered astonishment, "Why, there are —— houses, I do declare!"

A Proposed Diocesan Constitution.

THE following draught of a proposed Diocesan Constitution was drawn up in the fall of 1880, and was submitted to the Convention of the Diocese of North Carolina in the following spring. It was, with its imperfections, no hastily drawn up document, but was the result of several years of observation of the working of the Constitution in force. There seemed to be constantly a clash or a hindrance somewhere between the Constitution and the Canons which demanded removal. No matter how carefully drawn the two seemed to be, yet the Constitution in some way would interfere with a later Canon. Besides, two or three phrases of common occurrence in all Diocesan Constitutions we have yet examined, seemed to bear evil fruit and to interfere with a more thorough appreciation of the Church's broader work.

For several reasons, not worth recounting now, this draught, after being referred to the Committee on Canons, was not brought up for discussion, and was merely printed in the Convention Journal for 1881. But recent discussions of cognate subjects have induced the writer of this paper to bring it forward as possibly suggesting some lines of practical thought.

At the outset we must own that we do not see any real necessity, but merely some convenience, for a written Constitution at all. On the contrary, may it not have the narrowing influence which naturally follows from the comparison involuntarily made with the political Constitutions under which the Government, and the policy of the State, and the federal relations of the several States are defined and the duties and rights of the citizens are declared? But the government of the Church and the rights of her members are of Divine institution. They are inherent in the Church, and the fact of membership, and of the responsibilities that go with it, can be sufficiently declared and limited by Canon. The trusts (*munera*) of the Episcopate can be as clearly enounced in that form. There

is really no matter that can go into a Constitution;* for it, rightly or wrongly, is held to *create*, not simply or merely to declare its subject-matter. The only new questions that can properly arise and demand definition are those of temporary policy that relate to the practical application of these trusts, rights and duties to the interior and exterior problems of the day which each Diocese must undertake or those inter-related acts which demand the sanction of the General Convention. And all of them are matter for canonical enactment.

The Diocesan Constitution follows but too closely the form set by its secular model. Every one we have examined has all the defects that unfit the political document to declare ecclesiastical rights. Both have one marked defect. They cannot provide for the future. The State Constitution does not, cannot, define all the duties and rights of its officers or of its citizens. It cannot allow for its own expansion and growth and for the consequently modified relations of its officers and its citizens both to the State itself and to each other. It cannot do so, for some rights and privileges may be now dormant that in a few years can be active, while some now in force may lose their potency; and again, another class, which may be called contingent or resultant rights, may need such revision and re-shaping that they may acquire almost a new power. But too often the expedient of tinkering at its defects without attempting to remodel the instrument is resorted to with ill effects. Each generation has its own problems to solve—expansion of resources; growth of business; commercial development; increase of population; strain upon municipal laws devised under different conditions. These all are forced upon the attention of the political leaders who find that a written Constitution, useful in many ways and especially as relieving the parties in the State of much needless debate, becomes a hindrance at last, and must be rearranged to suit the modified conditions of the complex life of the State.

This very course is run by the Diocesan Constitutions. The

*The term "constitution" in this country is applied, of course, to the two instruments—of the State and of the United States. So it has passed to us in the Church; but it was at first the name for an Imperial Law or edict, then it passed over into Canon Law hardly earlier than the latter part of the seventh century. It was the term for Legatine enactments, then for Archiepiscopal, and later for Episcopal directions. *Vide Hart's Ecclesiastical Records passim.*

Church has her executive and judicial and legislative functions by Divine appointment, and only needs to declare them. If a Constitution be a convenience and a closing of debate upon her powers, surely it need not introduce matters which, however proper in a secular document, are out of place in an ecclesiastical instrument, and are fit for canonical appointment. It ought to declare fundamental law only, and be rigidly confined to that. But it is often drawn up on lines of a mistaken analogy and expresses too many things which, from their nature, are conditioned and relative, not absolute.

For example, one mistaken analogy lies in the error about the parish. We have inherited the independent parochial system of our colonial relations to the Bishop of London. The initial steps of organisation after the Revolution were taken necessarily by the rectors and their parishes. These felt a natural reluctance to part with a power used for the moment rightly under peculiar stress, but not rightfully retained. They feared the as yet untried rule of the Episcopate. So our Dioceses are within the assigned jurisdictions, an agglomeration of parishes, nay, a federation of parishes. The result is the form of constitution under which the several Dioceses are working. We are getting to feel the inconvenience of all this, but we blindly cling to the parish as the unit of Diocesan construction. The Diocese is itself the unit. Any other is a false basis. But unconsciously the parishes erect themselves into sovereign states with all powers reserved which are not expressly given in the Constitution, and the Convention is made the proper representation of the Diocese in its entity not alone in its rightful legislative sphere. For in the Constitutions of several Dioceses which lie at our elbow, we find the phrase, "*In union with this Convention.*" It is copied from the Constitution of the United States [Art. 1, sec. 2, par. 3; art 4, sec. 3, par. 1.] It is a matter of surprise that the incongruity of the phrases used so sparingly in the secular instrument but eminently fitting there, for Diocesan development has not been noticed. Really the relation is one as of the county to the State. Suppose that the Convention which it is proposed to call for revising the Constitution of the State of New York were to introduce the phrase, "All counties now or hereafter in union with this legislature," would it not be scoffed out of existence? Our Dioceses now are several federations of parishes under

bishops chosen for life. We are working from a wrong base. The Diocese is the only unit the Church has ever recognised. The Parish is the organised point at which Diocesan work is carried forward in orderly and fully furnished methods.

Is it a wonder that we fail to reach the religious life of the people when we miss the cardinal principle? We seldom understand that the mission of the Diocese is to all the people within its jurisdiction, and its duty is to gain them. Diocesan work ought to be planned upon the lines of a military campaign. There should be no wasted energy in side operations which can have no direct bearing upon the great strategic movement. There is undoubtedly in the mind of every bishop a great objective point toward which he bends every energy, but unfortunately he has little control over his captains and scarcely any at all over the rank and file so long as they drill well in their parish churches. It would be well if the Missionary Boards of the several Dioceses were to study on the map the Apostolic strategy recorded in the Acts and aid their bishops to apply it each to the map of his own Jurisdiction. How much work has been frittered away! How often have not the Bishops had to lament inevitable waste of side work instead of being able to seize upon centers of present or of future growth and influence. This is largely overcome in the West, where the Missionary bishop is untrammelled save by want of funds; but here in the East it is still a difficulty and hindrance. We have seen country parishes well appointed and liberally maintained, admirable models, in places where they could have but the slightest public influence, simply for the convenience of a few wealthy laymen, while the neighboring town, the true center of Mission work, was unoccupied. We need to use all the means in our reach to correct these errors of management. When laymen in a Diocese can be taught to look into the structure of a Diocese from the proper point, its several parts and their work, and its true office to the population within its lines, then sound work can be done. We have said we object to a written Constitution for a Diocese as needless because the same results of organisation and government can be obtained by Canon and by Resolution. But it has an educating power—unfortunately so far in a wrong direction. For the popular conception of the fundamental law of the Church is largely drawn from the Diocesan Constitution. A

great deal of confused thought is one result, at least. We venture to assert that nine out of ten of the citizens of the State whose attention has not been drawn to sound political principles confuse the State with the instrument which is merely to declare its fundamental law. In their confused thought it has not a declaratory but an actual creative force. In other words the State exists by virtue of the Constitution and this misconception naturally passes over to their conception of the ecclesiastical constitution. To them the Church could not have form nor could exercise her authority without it. The reply generally is, that the Church adapts herself to the political characteristics of the Nation. That she has done so ever since the mission field of the world was parted into Diocesan jurisdictions is historically true. It is also not the least proof of her divine mission that she possesses this flexibility and power of adaptation. But this is no valid reason why her children here in this country should be mistaught and blunderingly trained, and led to throw away opportunities to use their sacred stewardship to the Nation in which they are placed by the adoption of an instrument purporting to declare their ultimate and elementary rights, privileges and immunities and to set forth the Executive and Judiciary functions of the Church's officers in their behalf, but which is modelled upon lines that are not ecclesiastically sound whatever they may be politically, and are wholly misleading. The Constitution of a Diocese since it is instinctively accepted as accurate fundamental Church law should be absolutely accurate within its sphere.

This draught of a Diocesan Constitution is offered with great diffidence, but as a contribution however imperfect, to another side of the discussions eagerly conducted upon the Parochial and Diocesan problems that confront the Church in this country. It was not proposed as an ideal model but was based upon what seemed to be practical lines. It was submitted to two Church Lawyers for correction and modification, and was revised so that if possible it should be a "workable" Constitution. It will fulfill this aim if it shall indirectly at least suggest modifications or changes in the right direction of removing unwarranted interference with, and assumption of Diocesan functions, by the Parish and of restoring to the laity as well as to the clergy their true spheres of cöoperative work in the Diocese. For these things—such is the force of habit—must be done by a written Constitution or they cannot be done at all.

PREAMBLE.

We, members of the Holy Catholic Church in these United States of America, Bishop, Priests and Deacons, and Laity, in the Diocese of N., in convention assembled, do declare and accept this as the Constitution of the said Diocese of N., to wit:—

ARTICLE I. This Diocese consents to receive and to be governed by the Canons and discipline established by the General Convention of the Protestant Episcopal Church in these United States.

ARTICLE II. The Bishop of the Diocese is hereby acknowledged to be the Rector in Spirituals in the Diocese, in all the Parishes thereof now or to be hereafter organised. He shall have the sole right to confirm the nomination of a Priest to the cure of a Parish; which confirmation shall secure to the Priest all the accustomed temporalities belonging to the Parish. *Provided*, That this latter clause of temporalities does not impair chartered or vested rights already existing. But it shall be a bar to the future obtaining of privileges contrary to its provisions.

ARTICLE III. The Bishop shall visit each Parish within the Diocese once every three years at the least. The mode of such visitation, and its extent according to the inherent right of his sacred office, shall be declared by Canon.

ARTICLE IV. The Rector of a Parish holds his rectorate under confirmation of the Bishop and his duties, rights and privileges are set forth in the Ordinal, in the Office of Institution, and are further declared by the Canons of the General Convention and by the Canons hereafter enacted in this Diocese.

ARTICLE V. The Bishop, Clergy and Laity shall meet annually in Convention, to consult and advise upon the needs of the Church in the Diocese. A Canon shall hereafter direct how any Convention other than the annual shall, when necessary, be summoned.

ARTICLE VI. All the Parishes of the Diocese shall send such lay delegation to the Convention, wherever it is convened, as shall be directed by Canon. But the lay delegates shall be chosen upon the basis of the number of communicants in the Parish as reported in the Journal of the previous Convention.

ARTICLE VII. Every clergyman canonically in the Diocese shall have a seat in the Convention immediately, but the conditions under which its rights shall be exercised shall be determined by Canon.

ARTICLE VIII. Every Mission, so recognised formally by the Bishop, shall be represented by the Clergyman serving it.

ARTICLE IX. The mode of organising a Parish shall be declared by Canon.

ARTICLE X. The Convention shall have power:—

a. To advise with the Bishop upon the state of the Church in the Diocese and to receive reports thereupon.

b. To advise upon, and raise moneys for, the financial needs of the Diocese and to receive the report of the Treasurer.

c. To enact such Canons as shall be necessary for the government of the Diocese or to give effect to the Articles of this Constitution.

d. To elect the Secretary and the Treasurer, who shall during their term of office be Diocesan Officers and be summoned to the Council of the Bishop, and to elect a President to occupy the Chair in the absence of the Bishop.

e. To elect the permanent Committees who shall in their respective duty form a Council for the Bishop.

f. To consent to the organisation of new Parishes advised by the Bishop and the Missionary Committee.

g. To elect delegates to the General Convention.

h. To elect a Bishop on the incapacity, removal or demise of the incumbent, or to elect an Assistant Bishop when requisite.

i. The clergy alone of the Diocese shall have power to frame Canons for the presentment and trial of a clergyman for canonical cause, and for the erection of the proper court and for ordering the proper mode of procedure, which Canons shall be drawn and passed in open Convention.

j. The Convention shall have power to frame rules of organisation and of Order for business.

ARTICLE XI. The Bishop shall be elected to his office by a vote of a majority of all the Clergy, and of two-thirds of all the Parishes voting by orders, as shall be declared by Canon.

ARTICLE XII. The consent of the Bishop shall be necessary to the validity of this Constitution, or of any additional articles or amendments thereto, and of the Canons passed by the Clergy and the Laity in Convention. They shall be pre-

sented to him for his consent, sitting as a separate house by virtue of his order. But if this consent be withheld the reason for such dissent must be expressed in writing and the house of the Clergy and Lay-delegates sitting separately, may by a three-fourths vote, override the Bishop's refusal to consent, and then the said articles or amendments shall have binding force.

ARTICLE XIII. Any change, amendment or addition to this Constitution may be moved at any session before the last day of the annual convention only; and if then adopted by a two-thirds vote by orders it shall lie over to the next annual convention, and if then adopted, unchanged, by a two-thirds vote by orders, upon receiving the consent of the Bishop or the necessary vote, should he refuse this consent, it shall become part of this Constitution.

ARTICLE XIV. This Constitution shall be in force immediately that it is enacted by this Convention.

A few notes may not be out of place, though it is hoped that the purpose of the several articles is clear enough at any rate to any churchman who has given an hour's thought to the organisation of a Diocese or to the remodelling of a Constitution. The principles that underlie, or are assumed and in one or two cases are set forth, in the several articles are:

1. The unit of the Diocese. [*Preamble and Art. I. and II.*]
2. The Bishop's authority over the Diocese. [*Art. II. and III.*]
3. The ratio of lay representatives from the several Parishes. [*Art. VI.*]
4. The right to a seat in the Convention belonging to every Clergyman immediately upon his being canonically received into a Diocese (whether by ordination or by transference) by virtue of his office. [*Art. VII.*]
5. The definition and limitation of the legislative functions of the Convention. [*Art. X.*]

There is nothing new in these propositions. They are accepted, discussed and declared in charges, debates and in public prints. But they are incorporated into Diocesan Constitutions in a very imperfect and undefined way. In fact, the Constitution for a Diocese, were it drawn as a Bill of Rights simply, would probably be more effective and include less of mere canonical matter.

With regard to the relation of the Parish to the Diocese, there is this to be said upon cancelling the clause, "In union with this Convention." Its rejection does not, cannot, touch the rights of the parish in regard to the Diocese. The Parish grows out of the Diocese. It was once the synonym for the word Diocese. But with this clause retained parishes can exist (indeed do exist) and receive all episcopal service, and yet are without the jurisdiction of the Convention. It is said that one of the old Swedes' churches in the Diocese of Pennsylvania, is now in that very position. In fact, should the Bishop choose to visit any community of Churchmen within his Diocese owning a proper building, and consent to consecrate it and to render the congregation gathered in it all needful episcopal supervision, the while the congregation declining to enter "into union with this Convention," there is no Canon in existence that can restrain him. The congregation may, for sufficient reasons, decline to bind themselves by the obligations due to the Convention. For, practically, the Diocese is known to all by, and acts through the Convention. The Convention may condemn the Bishop's action, and protest, but cannot prevent it. Nor should it have such power, however ill advised the Bishop's action may really be.

But the second article of the Constitution avoids this. The oneness of the Diocese and the proper position of the Parish is established. The principles accepted in the Church and solemnly placed in the prayer book in the Office of Institution, are made a living power in the government of the See. As Universal Rector in Spirituals the Bishop avoids unseemly disputes as to rights of visitation; without touching their independence he would have larger influence in unifying the work of the city Parishes. It may be well, perhaps, to remark upon the loneliness of the scattered and often widely separated country Parishes. There is no method in use by which their congregations can be brought together often enough to create that feeling of Church fellowship and Church unity, which is essential for their *esprit du corps*. They lose touch with the Church at large in the Diocese except through the Bishop at his Visitation. Yet this "touch" is as necessary to the enthused and continuous work of the parish as it is to the several regiments of a brigade. The regiments know their place in the line and the tactical value of that place as well as

that of their position, and do not shrink from their share of the onward movement. But they know, too, that they are in supporting distance of each other and act with the confidence this inspires. So it ought to be in a Diocese. The clergy are in some ways much more lonely, but they have their convocation. The congregation only touches the body of the Diocese, through its lay delegates once a year at the sessions of the Convention.

The third article may need something of explanation. It is intended to open the way for a more general use of the inherent right of the bishop to visit the parishes. It is not merely for the purpose of confirming such candidates for the holy Rite, as the rector may be able to collect and prepare; nor to meet, and establish cordial relations with the individuals of the parish that a Bishop visits it, but rather to examine into the real state of the parish; the condition of the congregation, its activity in good works, the reliance that can be placed upon it for aid in the wider work of the Diocese; the thoroughness with which the Church's training and her sacred services are carried out by both priest and people; these the Bishop has a proper authority to search into, to know, to advise upon, and to see carried out. And if he has the tact to use this authority aright, the opportunity to stimulate the activities of the Parish, to set it upon new work and to enthuse it with the energy he displays, would lead to immensely wider plans of general work in the end. A generous, hearty parish meeting where he could explain and advise, a gathering of the wardens and vestry of the parish for consultation upon its resources and upon what aid it could lend him, a kindly and fatherly inquiry leading to a more thorough and devout use of all the holy offices of the Church, a confidence in the rector that he will aid in a more perfectly organised use of the capacity of the parish to work, are things that lie on the very threshold of such a visitation. He ought to take time to acquaint himself with the details of the local work, its advantages and its hindrances. And many of its difficulties would vanish as soon as they were sifted out of their imaginary surroundings. In the formal visitations in the English Church of, say, two centuries ago, articles of Visitation and of Inquiry were issued; but they appear after awhile to have degenerated into a mere catechising of the parochial officers. However, they have in them the sug-

gestions of the lines upon which a visitation could be usefully conducted. It would do much to restore the needed sympathy and touch between the several parts of the See. Wherever such visitations have been even partially acted out the results have not only been happy but permanent.

Only one other article needs comment. It is the seventh :

Every clergyman, canonically in the Diocese, shall have a seat in the Convention immediately, but the condition under which its rights shall be exercised shall be declared by canon.

The usual practice is to permit him to take his seat after a certain term of residence, and only if he has a cure of souls or be in some recognised work. In some Dioceses the probation extends over six months and in others lasts for a longer period. The classes of work other than parochial are differently counted in the several Dioceses. The usual reason given is to avoid the danger of having some unprincipled clergyman crowd into a Diocese just before the session of a Convention merely to influence its legislation. When party lines were strictly drawn this might have been possible. Now it is a shadowy danger. Still it is right that Diocesan and local legislation should be in the hands of the older and well-informed clergy, and not subject to the interference of indiscreet and ill-informed men who have not had time to learn the real needs of the Diocese. But as matters stand now, a clergyman who removes to a Diocese is disfranchised of his rights as to the whole Church for a given length of time. He is an officer of the whole Church, and not in one Diocese only. He has a two-fold series of rights: first, in the whole Church Catholic; secondly, in the Diocese. His rights in the whole Church should never be disturbed at any time or in any way unless he forfeits them by heretical or immoral conduct. But he does lose them for a time under the present rule. The instant he is ordained or is transferred he should be permitted to take his seat, and to exercise his privilege in regard to all general matters that pertain to the Church in the United States or to his Order. He ought to be always at liberty to use his right to vote on all matters referred to the Diocese by the General Convention, and for the delegates to be sent to it, and upon such legislation as pertains to clerical discipline. These votes he should never be deprived of, and as

a seat there by virtue of them. But in all matters that are of direct Diocesan and of purely local interest, the Diocese has a perfect right to protect itself by withholding from him the privileges of his seat in these matters till in a given time he can be reasonably acquainted with the needs of the Diocese. These distinctions in the privileges that inhere in the clerical office have only to be clearly stated to be recognised. In some form or other they ought to be incorporated into the Constitution of the General Convention, and so made obligatory upon the Diocesan Conventions. Had they been accepted the position of every clergyman and his right to a seat in the Convention would have been established and we would never have had the monstrous scandal that occurred in South Carolina.

Several topics have not been touched upon: The definition and therefore the limitation, of the subjects for legislation in the Convention which must be the creature not the master of the Diocese; the relation of the Bishop to the Laity, himself as the Steward of the mysteries of GOD in His Church to them, and they as Stewards of the purse for GOD'S work in that jurisdiction; the exclusion of the Laity from a share in framing canons that affect the Clergy alone; but enough has been said to set forth the object for which this proposed Constitution was originally drawn up. It is defective, but on matters that really should be canonical. It is intended to be declaratory of fundamental principles rather than of ordinary constitutional enactments.

If it can suggest to others in any way, however indirectly, some lines of solution for the grave problems that face us in our duty to the people to whom we are ministering, and those which are graver still in carrying the message to those who are without us, yet among whom we minister, it will more than accomplish the hope in which it was draughted so many years ago.

A. A. BENTON.

The Three Ordinations of the Apostles.

The plenitude of Apostolic power was not conferred on the Apostles at their first ordination, but given them at three different times.—[Potter on Church Government, Chap. iii.]

I. TO THE DIACONATE.

S. MARK [iii. 14, 15] tells that the LORD JESUS "ordained twelve that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness, and to cast out devils." S. Luke [vi. 12, 13] recording the same transaction says, that it took place after the LORD had spent "all night in prayer to GOD," that the twelve were chosen from the multitude of disciples, and that the LORD named them "Apostles."

And S. John [iv. 1, 2,] informs us that "JESUS made and baptised more disciples than John, though JESUS Himself baptised not, but His disciples."

Their ordination to these duties took place at the time indicated by S. Mark and Luke, though both [*S. Mark*, vi. 7; *Luke*, ix. 1] speak of their actual mission to preach as occurring subsequently. But S. Matthew [Chap. x.] evidently blends the ordination and the mission together in his narrative, as he also includes, in his account of the charge given them, events and directions that pertained to the time of their later and fuller ministry [v. 18-23].

The LORD called them "Apostles," (commissioned ones,) from the first of their ministry, but their commission, omitting the supernatural part, as not permanent in their office, nor pertinent to our subject, at that time comprehended only: (1) attendance on the master's ministry; (2) preaching, and (3) baptising. "All which offices," (said Bishop Potter as above cited) "have been generally executed in the Christian Church since our LORD'S Ascension by the Deacons, or third order of the ministry."

II. TO THE PRIESTHOOD.

S. Matthew [xxvi. 26-28] and S. Mark [xiv. 22-24] in nearly the same words, relate the institution of the Holy Eucharist, but omit the command for its subsequent celebration by the Apostles. S. Paul [I *Corinthians*, xi. 23-25] and S. Luke [xxii. 19-20] relate the same, with the command, "This do in remembrance of Me," in which command the former inserts the words, "as oft as ye drink it."

These passages are here referred to, not because the writer believes them to belong to the second ordination of the Apostles, but because (1) many do think so, and (2) they have an intimate relation to it. What is here believed to be the record of their second ordination is as follows:

S. John [xx. 21-23]. "Then said JESUS unto them again, Peace be unto you: as My Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the HOLY GHOST. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

The reasons for believing this, and not the accounts of the institution of the Sacrament, to be the record of the Apostles' second ordination are: (1) it makes the conspicuous things in the transaction to be what must always be conspicuous in an ordination, the ordainer, the ordained, and the commission given. These are not the leading thoughts of the sacred writers in their records of the institution of the Sacrament. For two of them omit the command to "do this" entirely, which, if they intended to record an ordination, must have been the chief point in their intention. And the two that express the command, as well as those that omit it, are evidently referring rather to the reception than to the consecration of the Sacrament, one of them expressly saying, "Do this as oft as ye drink it."

The conspicuous intent of the four records of the institution of the Eucharist is the Sacramental sealing to the disciples of the new Covenant in the LORD'S blood; changing the visible prophecy of the sacrifice of the Lamb of GOD involved in the Paschal Supper, into a visible commemoration of the same thing. The conclusion of the Paschal Supper is the topic of all the Evangelists, and the LORD'S Supper is the express topic of S. Paul.

(2.) The proper time for the institution of the Sacrament in its relation to the Paschal solemnity was just when it took place; but not, so far as we can see, for the ordination. This was rather when the LORD was known beyond mistake to be "the Son of GOD with power, . . . by the resurrection from the dead," and to be the true "Lamb of GOD that taketh away the sin of the world;" when His body had been broken and His blood shed, for the remission of sins; when there was something of a priestly nature to be performed by the ministers of CHRIST. Then fitly the LORD conferred upon them this high function, with all that appertains to it, of commemorating before GOD and men His sacrificial death, and of applying its benefits to those who come within the appointed terms of so great mercy

The office conferred—of remitting and retaining sins—surely comprehends all the means appointed thereto, and especially the Sacrament of the LORD'S Body and Blood, which represents, and confers upon the faithful, that by which alone we obtain this remission. It is not doubted that the LORD, in His institution of the Sacrament, did indicate who were to celebrate it, but He did this only incidentally, the main purpose being to ordain the great Sacrament of the new Covenant.

As to the meaning of this ministerial power of remitting and retaining sins, it seems to be interpreted for us by S. Paul [II. *Corinthians*, v. 18-20]: "All things are of GOD who hath reconciled unto Himself by JESUS CHRIST, and hath given to us the ministry of reconciliation, to wit, that GOD was in CHRIST reconciling the world unto Himself, and hath committed unto us the word of reconciliation. Now then we are ambassadors for CHRIST, as though GOD did beseech you by us; we pray you in CHRIST'S stead, be ye reconciled to GOD."

"The word of reconciliation" seems to import authority to declare officially the Gospel terms on which it takes effect; and "the ministry" of the same, to comprehend the administration of the Sacraments which seal it to the faithful on those terms, with whatever else appertains to the reconciliation. Minute specification is not here necessary. The limitations of this power are precisely the conditions of reconciliation to GOD, revealed in all the Gospel. If the ministering servant vary from those terms, whether by mistake, favoritism or malice, he has no authority for this from the LORD, who reviews and cor-

rects his work; for He "holds the key of David, and openeth and no man shutteth, and shutteth and no man openeth." [Revelation, iii. 7.] There can be no stretching of the Divine sanction of these ministerial acts beyond this. The rule, however, remains, what is done in accordance with the appointed terms is effectual,—is ratified in Heaven.

The doctrine of the Anglican Church, including our own, as to the chief meaning of this ministerial power, is not doubtful. In the ordination of her Priests, she employs the very words of the LORD in this second ordination of the Apostles, and adds by way of both interpretation and exhortation, "and be thou a faithful dispenser of the word of GOD and of His holy sacraments; in the name of the FATHER, and of the SON, and of the HOLY GHOST." (Ordering of Priests.) They who object to *any* ministerial power continuing in the Church to remit and retain sins, should consider that they assume to do the same things here contended for, in proclaiming the terms of remission, and in administering or withholding the sacraments of remission; and this none the less when the responsibility is supposed to rest on a vote of the laity. If any are oblivious of the great words of the fully inspired Apostles, "Repent and be baptised - - - for the remission of sins;" [Acts. ii. 38]; and of the LORD, "Drink ye all of it, for this is My Blood of the New Covenant, which is shed for many for the remission of sins" [S. Matthew, xxvi. 28]; the unhappy oversight cannot change the nature or meaning of the LORD'S Sacraments.

It is, then, here concluded that all that is of priestly nature in the Christian Ministry was conferred upon the Apostles in this their second ordination, and nothing more. It may be objected that the introducing words: "As my Father hath sent Me, even so I send you," do contain something more, to wit; that as the Father sent CHRIST with power to send others, even so CHRIST here sent His Apostles with power to send others. He certainly did so send them in time, and what He was now doing was a step in the process. The Greek present is a *continuous tense*. The "I send" is strictly "I am sending." Greek scholars will know that every Grammar of that language so explains it. Others may be satisfied with a few examples: S. Luke, [xxi. 29]: "I appoint (am appointing) unto you a kingdom, as My Father hath appointed unto Me." But He did not actually confer it then. S. Luke, [xxiv. 49]: "Behold

I send (am sending) the promise of My Father (that of the HOLY GHOST) upon you; but tarry ye in Jerusalem until ye receive it." *S. John*, [xvi. 17 and 28]: "I go to the Father"; (am going) forty-three days hence. *S. John*, [xx. 17]: "I ascend unto My Father," to wit, forty days hence. With this in mind, there will be found no incongruity between the introductory words, though they contemplate the grant of Episcopal authority in due time, and the Priestly power now conferred by the HOLY GHOST breathed upon them. The introduction speaks of a process of which the present transaction is a part. As if the LORD had said, For the further carrying out of the great commission which the Father has given Me, to be the Saviour of the world, I am commissioning you to do what remains to be done, and is or will be within your power under grace, I am doing this, but not completing it, in now ordaining you to the Priesthood in My Church. I made a beginning when I ordained you Deacons. I have since promised you further power, this priesthood, and more. I am engaged in fulfilling these promises, in now conferring this high office. And more will be done hereafter.

Thus understood it will be seen, (1) that this Priesthood is not said to comprehend the power to ordain others, a power of which the commission actually given conveys no hint. And (2) that it is a perpetual office in the Church of CHRIST, being an essential part of the LORD'S own office to save sinners, and cannot end while there remain sinners yet to be saved. But thus far there is no authority given for the communication of this prerogative to others, and none for the general government of His Church. Yet the LORD is a GOD of order, and not of confusion.

III. TO THE EPISCOPATE.

S. Matthew, [xviii. 18-20,] thus records the last act of the Saviour, in communicating authority to His Apostles: "And JESUS came and spake unto them (the eleven disciples), saying, All power is given unto Me, in heaven and in earth. Go ye therefore and teach (make disciples of) all nations, baptising them in the name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always even unto the end of the world."

S. Mark's parallel [xvi. 15-16]. "And He said unto them,

Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

S. Luke refers to the same (*Acts*, 1-8): "And ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

A careless reading of this final commission may not notice in it even so much as there was in the preceding; but a thoughtful consideration of it will discover much more. So far is it from being limited to preaching, teaching, and baptising, (the proper work of Deacons) that it commits to the Apostles the complete evangelisation of all mankind even to the end of the world; bids them initiate all nations and every creature into the Church by baptism; train them therein to observe every thing which the LORD has commanded them; and continue this work to the end of time. The emphasis is not on the particular acts specified, but on the universality of the field, the sum total of the work, and its perpetuity to the end.

Such a charge must include the enlargement of their number and the perpetuation of their office, by the ordination of co-adjutors and successors, and of such assistants as would be needful, particularly such as the LORD had set them an example of, in His two previous ordinations of themselves; together with the setting in order and the supervising of the whole work from now to the end. For the impossibility that those eleven men, how great soever their endowments, should in their own persons fully accomplish even one of the things here enjoined upon them, must be apparent. And it is inconceivable that the LORD should lay the whole upon them, in this sense. The alternative of this impossible interpretation is that the LORD here constituted them His body of officers, who should ordain, set in motion, and direct the agencies requisite for carrying on the work to the end. Of course it included the power to perpetuate their own office, in the whole and in its parts indicated in their previous commissions. It was a grant of "power" (authority) to establish, guide and govern, under CHRIST, and by the aid of the HOLY GHOST promised them, the kingdom of Christ, through all its history. It was a communication of the authority before promised them: [*S. Luke*, xxii. 29-30] "I appoint unto you a kingdom, as My Father hath appointed

unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel." And it is pertinent and instructive to notice in the verses preceding these (24-27), how very far this authority is from the arbitrary "lordship" of the Gentile rulers. They can administer, not their own will, but only that which the LORD has ordained them to administer; and this not as dictators, but as men that "serve." We should notice also the appositeness of the LORD'S introduction to this grant of power (authority): "All power (authority) is given unto Me in heaven and in earth; go ye therefore," etc.

REFLECTIONS.

Thus in their first ordination the twelve received somewhat of the LORD'S Prophetic office; in the second, somewhat of His Priestly office; in the third, somewhat of His Kingly office. It is admitted that these functions seem occasionally to overlap or blend with each other, both in the ministry of the LORD and in that of His disciples; but the distinction may be made about as definitely in the latter as in the former. Correspondently, the first took place when the LORD was scarcely recognised as more than the Messiah of Jewish tradition, engaged in prophetic labors; the second, as soon as he was known to be Son of GOD with power, and to be a "Priest forever" by his one great sacrifice; and the third when His ministry on earth was virtually, and almost immediately after visibly, terminated by His ascension to the right hand of GOD, "far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come;" and all things were put under His feet; and He was made the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all—[*Ephesians* i., 21-23].

It will be felt to be an objection to the foregoing exposition of the Three Ordinations, that eminent writers of all names and grades are wont to treat the two passages, [*S. John*, xx., 21-23], and [*S. Matthew*, xxviii., 18-20], on which the second and third ordinations are here based, as both belonging to the third, that to the Apostolate in its full and final sense. It is not difficult to see how in the Roman Church the desire to merge all the distinctive powers of Bishops in that of the Pope,

must tend to an easy confusion of the two transactions otherwise perfectly distinct, leaving the Bishops without any separate ordination of CHRIST'S appointments, and one only authorised by the Pope to make them his agents. And among extreme Protestants the desire to be rid of Bishops altogether must tend to an easy reference of both transactions to the *inspired* Apostles exclusively, whose office most of them think to have ceased with the lives of those so miraculously endowed. And though these tendencies could have no force with Anglican churchmen, yet the contrary one, the desire to retain the Bishops with their distinctive and divinely bestowed prerogatives, would help them see in the introductory words in S. John, that the perpetual commission which originated with the Father, and through the Son and His Apostles, was to be extended as long as men were to be saved, was in mind: and this, if they overlooked the continuous sense of the Greek present tense, would incline them to confound that whole ultimate commission with this partial one that was given at the time.

But one ordination, to-wit, that to the complete Apostolate, is distinguished from the Christian Priesthood, effected in two solemnities perfectly distinct in time, place and commissions given, is unnatural and hard to be explained. Can any parallel be found? The foregoing exposition rids us of this difficulty entirely.

Moreover, the usage however common of even church writers, the treating of both passages as recording the one final ordination, ought not with them to outweigh the formal and clear appropriation of the former, by the whole Anglican Church, to the ordering of Priests, and no word of it to the consecration of Bishops.

Further, if S. John [xx. 22-23] do really belong to the final ordination of the Apostles, and represent the act and words by which the LORD conferred the distinctive part of the Apostates upon them, who can defend the Church against the charge of perverting and misapplying the Solemn Ordinal? Indeed, how, on that supposition can the Church defend herself against the charge of gross inconsistency, while on the one hand she insists upon the episcopate as by Divine authority distinct from and superior to the Priesthood, and on the other goes on *ordaining all her candidates for the Priesthood*,

Bishops, precisely as the SAVIOUR did His Apostles, when, as supposed, He gave them their Episcopal functions?

If the present argument be sound, it ought to be useful, and especially so now, where there appears to be no little serious consideration of the grounds and requisites of church unity, involving a re-discussion of church organisation. There is surely nothing else so solemn in the New Testament on the latter subject as these three ordinations by the LORD of His Apostles. The first was after an all-night of prayer to GOD, by the great Mediator. The second is introduced by the momentous consideration that it belongs to the Son's great commission from the Father for the reconciliation of sinners to Him. And the third by the awful truth that the Mediator has come to His supreme and universal authority in heaven and in earth, and by *this* authority ordains that which His chief ministers shall bear. Each conveys its perfectly distinct commission, and all stand in the foreground as we go on to read how the Apostles executed their superhuman task. It would seem that we might better confound and ignore all the rest of the New Testament on this subject, than to let these be so entangled and their proper force lost sight of, as they have been in many minds. If we can for once set aside all prepossessions whatever, and read the LORD's ordaining words on these three occasions with free minds, is there anything else on the subject in the New Testament so plain and impressive?

Duly considering these, we cannot make the mistake that the LORD thought the organisation of His Kingdom to be a matter of so little importance, that He left it to men's ever-varying views of expediency, sure to introduce all the disunity which we lament. Nor the mistake that it is enough to have one order rather than three graded orders in the ministry.

Considering the enormous power of prepossessions and predilections over even honest men's reasonings and conclusions, it is of vast moment to find that the LORD has set as plain an example and pattern for the organisation of His spiritual temple as the pattern shown to Moses in the Mount for the construction of His material tabernacle. Was there not greater need? And if the material structure involved spiritual things which the people were ages in learning to appreciate, may it not be as true of the temple of living stones? With this divine pattern before us, coupled with the LORD's promise to the first

Apostles that the HOLY GHOST should guide them into all truth and bring all things to their remembrance, whatsoever He had said unto them; among which surely must be reckoned these solemn words and acts at their several ordinations, *we know what to look for* as we read their execution of the work laid upon them. Our prepossessions will be those we ought to have. What might be obscure if we had the whole organisation of the Church to make out from the brief and mostly incidental notices of it in the Acts and Epistles, becomes plain in the light of the SAVIOUR'S pattern so impressively and practically given in the gradual promotion of his Apostles.

The promotion of Matthias to the Apostolate was exceptional, as well in its occurrence before the appointment of inferior orders, as in the methods employed. No doubt there was good reason, whether apparent to us or not. It is not important to discuss it here. But regarding it as exceptional we find that the Apostles did follow the order which the LORD had observed in their own case, ordaining first "the seven," afterward called Deacons; secondly, "Elders," Presbyters or Priests, in every church; and thirdly, men to share their own office, as Timothy and Titus—[*Timothy*, i., 6; *Titus*, i., 5].

1. We are not confounded, when reading the appointment of the Seven Deacons, we find that the *occasion* was the need of them to "serve tables," as if this were the only function committed to them; we know the nature of the assisting office already, in that of the twelve when first ordained and the seventy, whom the LORD had ordained before. The "seventy," observe, could no more have been Presbyters, as some have called them, than the Apostles at that stage of their ministry; that was the time when there was no priestly function to be performed by CHRIST'S ministers. Remembering, then, that these seventy Deacons were most or all of them alive, and presumably engaged in their ministry, chiefly, perhaps, in their native Galilee, but some of them, as Barnabas, and Joseph Barnabas, not to mention Matthias, since he was an Apostle [see *Eusebius History*, I. xii.], and we know not how many others were now at work in Jerusalem, we are not puzzled to think how the Apostles could have "served the tables" in the daily ministration to so many thousands living in common. Seeing that they had the help of an unknown number of Deacons, all Palestinian Jews,

we are not surprised to read only Greek names of those chosen for "the seven," though had there been no other such helpers, this would have been as unfair to the Palestinean widows as before it had been to the Grecians, when Palestineans alone served in the office. We are not startled at the solemnity of the election by the people and the solemn ordination by the Apostles of the seven, supposing them to be made mere almoners, for we know them to have been much more. Nor amazed to read on, of the only two of them of which we have further account that they engaged at once in preaching and baptising; these being proper functions of their office. Nor do we stumble over the recorded effect of the settlement of the difficulty, through the addition of such men "full of the HOLY GHOST and of wisdom" to the evangelising force, even that "the word of GOD increased and the number of disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith;" though no such results could have followed the appointment of seven mere "servers of tables." The whole narrative, including the three chapters [*Acts* vi.-viii.] becomes perfectly natural, and perfectly consistent with the qualifications and expectations afterward acquired and allowed in the Deacons [*Timothy* iii. 8-13], in the light of the office as instituted by the LORD.

2. We are not led astray by the mere sameness of the very common title "Elders," by looking away to the elders of the synagogue for a pattern of their office, when we come to read of the Elders, Presbyters or Priests of the Church, having a clear idea of the functions of the office, from the commission given by the LORD to His Apostles when He made them Priests;—functions most unlike any belonging to the Elders of the synagogue. Nor are we surprised that there is so little explanation of the office, and so little care to state the manner of their appointment, when first reading of those ordained by the Apostles. The "pattern" is before us.

3. We find nothing strange or not to be looked for, when other Apostles besides the original eleven are mentioned, since the LORD has promised His perpetual presence with His Apostles to the end of the world. We have no room to doubt that due solemnities were observed in every case of their appointment; the LORD'S most solemn example, together with the single, incidental, and matter-of-course mention of the method, "by

the putting on of my (S. Paul's) hands" [2 Tim. i. 6], is enough to show the practice. The absence of technicality observable for a long time in the titles of the officers in the Church;—"Apostles" the only one given by the LORD, becoming definite only after three ordinations; nothing but numerals, "the seventy," "the seven," for a considerable period distinguishing the lowest order; very common and general words, "Elders" or "Presbyters," sometimes "Bishops" or "Overseers," indicating the second order, all liable to change, and becoming definite only after much use;—does not confuse us, since we have the LORD'S commissions to tell us what the several orders really were. We are not surprised that when the first Apostles were mostly gone to their reward there should be a general desire to distinguish those miraculously inspired from those having the same office, but without the extraordinary gift, and that there should consequently arise some variation in the nomenclature; both classes of them being at first called "Apostles;" then the latter class, at least in the province of Asia termed "Angels;" and at length, early in the Second Century, and ever thereafter the same class being commonly called "Bishops;" this title being no longer given to the Priestly order, and the secondary Apostles becoming pre-eminently *the* overseers of the Church. The "pattern" in the three ordinations defining the functions clears up the obscurity. For it is clearly found that the functions of the "Bishops" of the Second and following centuries were the same as those of Timothy and Titus and Barnabas, and all of the secondary "Apostles" and "Angels" of the First Century.

The strong analogy of the resulting organisation of the Church of CHRIST with that of the Mosaic and probably the Patriarchial, should be noticed: In the Patriarchial age royal Priests (as Melchisedek); Patriarchs (offering sacrifice); and Fathers (conducting the ordinary worship of their households): in the Mosaic dispensation, High Priest, Priests and Levites: in the Christian—under CHRIST'S visible supervision, the twelve made first Deacons, then Priests, then Apostles as Governors; and under the primary Apostles, Themselves; Priests or Bishops and Deacons: under their successors in the time of the Apocalypse, Angels, Priests and Deacons; lastly, from the beginning of the Second Century and downwards, the ordinary nomenclature becoming settled, Bishops, Priests and Deacons.

With so much preceding the work of the first Apostles to teach us what to look for, in their planting, organising and establishing of the Church, and with all the notices which they have left of their actual work, harmonising with and made plain by it; and the results found in the history of the Church they left behind them, still in harmony; it does seem that all ingenious minds must in time conclude that the Christian Church has a visible and Divine organisation, and that this is under officers of these three grades, bearing these three commissions.

The LORD speed the blessed day when disputes on this subject shall cease in the general discovery of the truth, and Christians, long alienated by past contentions, for which no one now feels responsible, shall be of one mind in the House of GOD, which is the Church of the living GOD, the pillar and ground of the truth.

A. H. BAILEY.

The Judiciary of the Church.

ARTICLE VI. of the Constitution provides that "The mode of trying Bishops shall be provided by the General Convention. The Court appointed for the purpose shall be composed of Bishops only. In every Diocese, the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese. None but a Bishop shall pronounce sentence of admonition, suspension or degradation from the Ministry, on any Clergyman, whether Bishop, Presbyter or Deacon."

In the General Convention of A. D. 1874, a memorial from the Diocese of Pittsburgh containing a resolution in these words:

"Resolved, That in the sense of this Convention it is expedient and desirable that some such change be made in the judicial system of the Church as will result in the establishment of a Court of Appeal, where questions involving doctrine, discipline and worship, may be adjudicated by this Church"—was presented and referred to the Committee on Constitutional Amendments with instructions "to report, whether a change of the Constitution be necessary in order to the establishment of a Court of Appeals." That Committee reported "that there can be no such change in the judicial system of the Church, such as that contemplated by the resolution, without a change in its organic law."

At the same Convention the House of Bishops by its Message No. 33, informed the House of Deputies, that that House had by its action proposed, etc., to amend said Article VI. by adding thereto this clause—"Appeal from the judgment of a Diocesan Court may be provided for by the General Convention."

This Message and the Memorial from the Diocese of Pittsburgh, and sundry other resolutions upon the same general subject, were referred in the House of Deputies to the same Committee, who reported—"that they have considered the subject and while there was some difference of opinion, a de-

cided majority deemed it inexpedient to make such amendment."

That report was laid upon the table.

From that day to this the question of a general Court of Appeals has been discussed somewhat spasmodically—its special advocates urging the measure upon the broad ground taken by the Diocese of Pittsburgh, viz.: that we may have a court in which, "questions involving doctrine, discipline and worship may be adjudicated."

Recently, however, in some directions, this measure has been urged by those who insist that the Bishop of the Diocese and a Diocesan Court cannot be trusted with final jurisdiction in any case—and that we must therefore have a general Court of Appeals, not only to adjudicate questions of "doctrine" but questions of vice and immorality as well.

There are those who regard this demand as to some extent factitious; but conceding this, there is an under current of dissatisfaction with the manner in which, as a rule, our courts for the trial and discipline of the two lower orders of the Clergy are organised. This fact alone is quite sufficient to call for a thoughtful consideration of the whole subject, but when to this is added the further fact that the accused, if found guilty, and his especial friends and sympathisers, are not indisposed (if any possible pretext is offered) to raise the cry of injustice and persecution, and sharply to arraign the court and the authority by which the court was organised. The duty becomes imperative to enquire if a better system, in whole or in part, may not be inaugurated.

The familiar quotation :

No man e'er felt the halter draw
With good opinion of the law,

is as true here as elsewhere, and if a door is open for an attack upon the agencies of the law, they can no more hope to escape criticism, than can the law itself. Our history for the last few years most unfortunately demonstrates the truth of this proposition.

It has been said—whether justly or not I do not assume to say—that there is in this direction on the part of some of the clergy, too much of the dogmatic, too much of self, too little of deference and respect for "those in authority," and that they

may wisely learn lessons of charity and Christian courtesy in this regard, from the world, in which the courts of the State, with very rare and limited exceptions, are treated with respectful consideration, even in those cases in which a given decision is thought to be of doubtful authority.

For all these and other like evils—what is the remedy?

There are those both among the clergy and the laity who believe that the only efficient remedy is through an amendment of the Constitution and the creation of a Court of Appeals whose jurisdiction shall be co-extensive with the geographical limits of this Church, and draw to itself all questions of "doctrine, discipline and worship" therein.

On the other hand there are those who hold—

1.—That that measure is pregnant with grave dangers in more directions than one, and,

2.—That the evils that really do exist can be reached by a process much less radical and at the same time much more simple than that above named.

As the main object of this article is to present this latter plan in a suggestive form, rather than to enforce it by an elaborate argument, I shall not deal further with the project of a general Court of Appeal than to present in few words two or three of the many objections that may be urged against this measure.

1.—It is believed that no general court whose object is to adjudicate matters of "doctrine" or of "worship" is demanded by the Church.

The voice of the Church is increasingly in favor of *liberty* within any and all reasonable limits.

The history of the Church as well as of the world, teaches us, that in the very nature of things, the tendency of such a tribunal will be little by little to arrogate to itself an increase of power and authority, until by its own adjudications it shall have erected a Procrustean bed for our Clergy of whatever status, from Sea to Sea and from the Lakes to the Gulf.

How oft the sight of means to do ill deeds
Makes ill deeds done.

2.—The creation of such a court will practically reconstruct our Constitution.

It strikes at the very heart of one of the cardinal principles of

the polity which guided and governed the framers of that instrument.

3.—It will seriously endanger the integrity of the Diocese in every department of its autonomy.

4.—Such a court can be but a Court of Review. There are insuperable difficulties in making it a court of original jurisdiction for the trial of questions of fact.

This must be done by the Courts of the Diocese—organised by Diocesan authority. These courts, in the future as in the past, will continue to be the objects of criticism so long as they are organised as at present, and the creation of the proposed Court of Review will in no material sense protect them. The Court of Appeals will of necessity be compelled, so far at least as questions of fact are concerned, to deal with the findings of fact of the court below—with no opportunity to see or hear the witnesses and thus to judge of their credibility.

In this particular at least such an Appellate Court will stand upon no higher vantage ground than a Diocesan Appellate Court.

It is believed there are no serious difficulties in providing by Diocesan legislation for a Court of Appeals as well as for a trial Court that shall fairly meet all the necessities of the Church and obviate all reasonable objections to Diocesan Courts as now anywhere organised.

The following prominent points are worthy of consideration in working out this problem.

1.—These Courts, as far as their nature and objects will reasonably permit, should be moulded after the pattern of the Judiciary system of the State in which the Diocese is situated, and with which the people of the Diocese will be familiar.

2.—Both the trial and Appellate Courts should consist of several Judges, elected by the Convention or appointed by the Bishop, for a term of years, and so adjusted that one, or at most, but a part of the Judges shall retire each year.

This will effectually obviate the objection of late so frequently heard that these courts are "organised to convict."

3.—Give the accused a right of peremptory challenge, but not so as to reduce the Court below a Canonical quorum.

4.—Concurrence of all the sitting Judges of the trial Court should be required to secure a finding of guilty.

5.—The Canon in some form should provide a code of evi-

dence. Perhaps this requirement would be well secured by adopting the law of the State in this regard, with such exceptions and qualifications as might be thought desirable.

6.—One member of the trial Court should be a layman learned in the law, or if that is deemed objectionable, as by many it will be, such a layman to be selected by the Court for the purpose should sit with and advise the Court upon all strictly legal propositions that may arise — but with no vote upon any question.

It is submitted that such a system judiciously worked out with special reference to these or like principles will secure to the Church a Judiciary free from existing objections and with much less of danger in the future than any system that can be devised, which shall embrace within itself a general Court of Appeals, such as is contemplated by the advocates of that measure.

It may not be improper to add that the Diocese of Minnesota at its late annual council (June, 1887) adopted a Canon with marked unanimity by which the Diocese for itself solved this problem.

It is not claimed that this Canon is incapable of improvement, much less than in all its details it is adapted to any other Diocese, for it will be remembered that in the above proposition No. 1, the point is made that the Courts of each Diocese should be modeled as near as the nature of things will permit after the pattern of the Courts of the Commonwealth in which the Diocese is situated.

That the whole matter may be open to the fullest criticism a copy of that Canon is here given.

CANON XI.

ON THE PRESENTATION AND TRIAL OF CLERGYMEN.

SECTION 1. There is hereby established within and for the Diocese of Minnesota a Court to be known as "The Ecclesiastical Court," and a Court to be known as "The Appellate Court," each to consist of five Judges, to be appointed as hereinafter provided, all of whom shall be Presbyters canonically resident within said Diocese.

SEC. 2. The Bishop of the Diocese, at the session of the Council at which this Canon may be adopted, shall appoint five Judges of each of said Courts, whose respective terms of office shall be as follows, viz.: one for one, one for two, one for three, one for four and one for five years,

At each annual session of the Council it shall be the duty of the Bishop to appoint a Judge of each of said Courts in place of each outgoing member thereof, who shall hold his office for the term of five years, and it shall be the further duty of the Bishop thus to fill any vacancy that may have occurred in either of said Courts, such appointee to hold his office for the unexpired portion of the term of him whose place he is appointed to fill. All of said Judges, however, to hold over until their respective successors are appointed.

SEC. 3. An accusation may be made against a Clergyman for violation of any Canon of the General Convention or of the Diocese of Minnesota, or for any offence specified in such Canon, to his Bishop by any three communicants of this Church, in writing, over their respective signatures. If the Bishop, assuming for this purpose the accusation to be true, shall think the charge demands investigation, he shall appoint two Presbyters—not members of either of said Courts—to investigate said accusation and report to him in writing, the results in detail of such investigation.

Should this report be such as, in the judgment of the Bishop, to render probable the truth of the accusation, he shall place before the Standing Committee a certified copy thereof. The Standing Committee shall thereupon carefully examine said report and if satisfied of the probable guilt of the accused shall present him for trial to the Bishop, stating distinctly in the presentment the charges and specifications with which he is thus presented with reasonable certainty as to time, place and circumstances; which presentment must be signed by not less than two-thirds of the members of the Committee.

The Bishop shall thereupon order the Ecclesiastical Court to convene at a time and place to be specified for the trial of the accused, to whom notice thereof shall be given in writing, of not less than thirty days, which notice shall be accompanied with a certified copy of the presentment and with a list of the names of the witnesses for the prosecution, so far as then known.

SEC. 4. At the time of issuing the above order and as a part thereof, the Bishop shall appoint some learned and judicious Presbyter Church Advocate, whose duty it shall be to conduct the trial on the part of the Diocese; and the accused Clergyman may also employ as Counsel any communicant of this Church.

SEC. 5. At any time before the day so named for said trial the accused may peremptorily challenge any two of the judges of said Court, giving notice thereof to the Bishop. Three of said Judges shall constitute a quorum. Concurrence of all the Judges participating in the trial shall be necessary to secure a conviction.

SEC. 6. The Court, after it is organised, upon its motion may, and

upon the application of the accused or of the Church Advocate shall, appoint from the profession of the law an Assessor, who may be present at all the sessions and deliberations of the Court. It shall be his duty to give the Court an opinion upon any question that may arise in the course of the trial upon which the Court or any member thereof, or the accused or the Church Advocate may request, but he shall have no vote in the decision of any question.

SEC. 7. The law of evidence in the State of Minnesota at the time of such trial, shall be the law of evidence of this Diocese and of its Courts, but no charge shall be considered as proven except upon the testimony of two credible witnesses, or of one such witness corroborated by pregnant circumstances.

SEC. 8. If within ten days before the meeting of the Court the accused shall make to the Bishop, in writing over his signature, a confession of the crime or offence with which he is charged, the Bishop (with the concurrence of two-thirds of the clerical members of the Standing Committee) shall proceed to inflict such punishment as he may deem just and proper.

SEC. 9. In case the accused shall fail to appear before the Court at the time and place appointed, and give no reason for the same satisfactory to the Court, it shall proceed at once to the trial, or at its discretion adjourn to a day certain, for such proceeding.

SEC. 10. The trial of any case before said Court having been concluded, the Court shall proceed to pass upon the guilt or innocence of the accused, and if found guilty, shall recommend the punishment which, in its judgment, ought to be inflicted.

A correct copy of the record of proceedings and findings of said Court, embodying a statement of the evidence submitted in the case, shall be promptly forwarded to the Bishop by the Court, and if approved by him he shall give the accused due notice thereof.

In case no appeal be taken as hereinafter provided, the Bishop shall proceed to carry the sentence into execution.

SEC. 11. If the Bishop disapprove of the proceedings of findings or recommendations of the Court, he may in his discretion remit or modify the punishment.

SEC. 12. The accused within sixty days after notice to him of the decision of the Court, and of the approval in whole or in part thereof by the Bishop, as provided for in sections 10 and 11 of this Canon, may, by giving notice in writing to the Bishop and to the Church Advocate of his election so to do, appeal the case to the Court of Appeals.

Upon receiving such notice the Bishop shall file with some member of the Court of Appeals a copy of the record of proceedings aforesaid

so certified to him, and shall issue his order convening said Court of Appeals at a time and place by him named therefor, and give the accused and the Church Advocate notice thereof not less than thirty days before the day thus named.

At the time and place thus named the Court of Appeals shall assemble (any three of whom shall constitute a quorum), and proceed to an examination and review of the case thus presented. The Court shall have power to affirm the proceedings and recommendations of the Court below to set aside or modify the proceedings and recommendations in whole or in part ; if in part, to determine the punishment to be inflicted ; and if set aside and reversed in its entirety, then to dismiss the whole proceedings and discharge the accused, or remand the case to the Court below for a new trial ; in which latter event the Court below will resume jurisdiction of the case, and proceed to a re-trial thereof at a time and place to be named therefor by the Bishop, not less than thirty days' notice thereof to be given to the accused and the Church Advocate.

Any order or judgment of said Appellate Court in the premises must have the concurrence of at least three of the Judges thereof.

SEC. 13. The expenses accruing in the trial of a Clergyman, except his own, shall be paid by the Treasurer of the Diocese upon the order of the Bishop.

SEC. 14. In the absence of the Bishop or in case of his inability to act, all the duties of the Bishop under this Canon shall be performed by the Assistant Bishop if there be one, and if not, by the Standing Committee, save that the sentence of deposition may be pronounced only by a Bishop.

E. T. WILDER.

Contemporary Literature.

Poetry.

A CONSIDERABLE number of the lighter poems in "*Lyrics and Sonnets*,"* by Edith L. Thomas, are well-known, and frequently quoted, and all who have read and enjoyed them will be glad to find them included in the present volume. There are few things in the book more marked by chaste and delicate beauty than the tender, reverent "dedication" to the author's mother. For all their vividness and gracefulness of imagination even the lightest of the poems have strength beneath the surface; solid rock of thought below the flowers of poesy; from which same rock spring numerous rills of rippling music. Such lyrics as "The Night is Still," "What Word?" and "Solstice," seem to take melody to themselves as one reads, and in skilful hands would make charming songs. Others breathe out the fragrance of the summer woodlands, or the crisp salt air of the wintry shore. There is a quiet vein of clear common sense often to be found underlying some of the most musical verses, and that appears also in many of the sonnets, particularly in "Winter Leafage." Among the sonnets, too, is one (Autumn) that vies with any of the lyrics in the vivid picturing of the sights and sounds of the Kingdom of Nature. The volume is one to have at hand always, and dip into for refreshment in wearied or leisure moments.

Whoever has read *Faith Gartney's Girlhood*, *Pansies*, or *Daffodils* or indeed any of Mrs. Whitney's best works, would be apt to guess correctly the name of the author of "*Bird-talk*"† without other aid. The graceful fancy and delicate shading of feeling that are so characteristic of Mrs. Whitney's more serious writings abound in most of the twelve poems that make up this attractive little book, and it may be remarked *en passant* that her serious writings are brim full of cheerfulness. So are these poems, following the course of the seasons, and finding lessons of the Creator's care for His children, and of trust and hope, in snow and sunshine, calm and tempest alike. The homes and habits of the winged talkers are described with the fidelity

**Lyrics and Sonnets*. BY EDITH L. THOMAS. Boston and New York: Houghton, Mifflin & Co.

†*Bird-talk. A Calendar of the Orchard and Wild-wood*. By ADELINE D. T. WHITNEY. Boston and New York: Houghton, Mifflin & Company.

of a naturalist as well as the charm of sweet versification, and their moralising is quaint and suggestive. The numbers that have a vein of comicality in them are happily few, as the exact point of fun is somewhat obscure, and the descent to commonplace expressions jars on the ear that has been charmed by the refined wording and earnest thought of the rest.

A peculiar mode of writing some of the verses with a dash between words and syllables thrown in apparently without rule or reason, is inexplicable even after grave study. It can scarcely be intended to represent by spelling the *song* of the birds, and their sentiments, one would think, might be better expressed in ordinary human speech than by such lines as in the instance here given, supposed to be the salutatory song of the robin:

"Chee—er up, chee—er up, I'm he—re,
With a thou—w—sand things to say.
It's the swe—et, sweet spring of the ye—ar
Chee—er up, chee—er up, right awa—y!"

The robin is an intelligent bird, but the reading given of the word thousand, would be likely to puzzle even him. The same oddity runs, unintentionally of course on Mrs. Whitney's part, to the verge of irreverence, when the screech-owl is bemoaning his own stupidity, and thus delivers his final utterance (referring to carol-singing):

"I don't know why they are singing so—o-o, o-o, o,
And I don't know what the Christ may be—e-e, e-e, e-e,
But I wish that now, or long ago—o-o, o-o, o-o,
Or ever, some Christ would come to me—e-e, e-e, e-e!"

Even in a child's book of jingle verse, this would be hardly commendable.

The illustrations are thoroughly excellent; the birds are drawn with remarkable fidelity, the little landscape glimpses are exquisite; but a regard for strict veracity impels us to say that the artist has conspired with the poet in ill-treating the bird of wisdom.

Books for Children.

The preface to the second edition of *The Peterkin Papers*, by Lucretia P. Hale,* is as inimitable as the work itself. The natural hesitation of the family as to publishing their adventures ends as might have been expected, in consulting the lady from Philadelphia, who decides in the affirmative, and the present edition is supposed to be the result. For absurdly comical situations and ridiculous adventures told

* *The Peterkin Papers*. By LUCRETIA P. HALE. Boston: Ticknor & Co.

in a severely simple narrative style that is quite captivating in itself, the book is unique. The illustrations are very clever, and the characteristics of the family group, including the little boys and the india-rubber boots, are kept up carefully. Few young readers will be content with one reading of the *Peterkin Papers*.

The process of reasoning by which Mr. John Dimitry, A. M., convinced himself that the chronicles of *Rabelais* form an admirable mine whence to extract the material of interesting stories for children would appear to be peculiar to himself. In his explanatory preface to *Three Good Giants*,* he informs us that he first read *Rabelais* when "too young to be tainted by profanity" (an age rather difficult to fix), and again when old enough and wise enough to discover that the "old prejudice" against that author was "too just to be safely resisted, but deep enough to have hardened into injustice." The result of this discovery was to encourage Mr. Dimitry in the work of selecting Grandgousier, Gargantua and Pantagruel as heroes of a child's book; and after "clearing out thoroughly both dialectics and profanity" he proceeds to direct attention to the adventures of these giants "of genuine worth." Wherein this "genuine worth" consists is difficult of apprehension, seeing that their principal occupation and amusement were fighting and drinking, the former seldom for any specially good cause. In a foot-note to chap. ii., p. 3, children are reminded that times have changed, and that hard drinking is no longer considered a virtue; yet, on page after page, drinking bouts are described and made a strong comic element in a way that is far from wholesome. A more unpleasing effect still is that of mingling of sacred subjects with the wildest grotesquerie, as in the description of Gargantua attending church, where the translator speaks of "the devout young prince" hearing Mass, and in the same breath of his "studying his breviary with his eyes, while his soul was in the kitchen; for he was a great glutton." But the climax of this coarse trifling with holy things is surely reached when the third giant, before attacking an army whom he has taken means to stupify with wine, is said to have "put his faith in God alone," and after praying heard a voice from the sky saying, "Have faith and thou shalt win the victory." If this translation is the best that can be given to make *Rabelais* fit reading for the Christian children of the nineteenth century, it would seem that either a fresh expurgating of the expurgation is needful, or that the children would better remain in blissful ignorance of the droll adventures of the *Three Good Giants*.

The name of Mr. James Warrington is sufficient guarantee that any work by him in editing psalmody will be done carefully and well. In

*Ticknor & Co.

*Hymns and Tunes for Children of the Church** much pains has evidently been spent on the selection of both words and tunes, and the number is so large that there is ample choice given among them of quite as many as any Sunday-school is ever likely to need of those likely to become favorites with the children. There are also some beautiful hymns and melodies in the book, more suitable for Sunday use at home. The editor has been happy in gathering together a collection that is distinctively churchly, while suitable in tone for quite young children as well as their seniors.

What Katy—whose earlier history has long been the delight of her constituency, so to speak—† *What Katy Did Next* and the manner in which she did it, her intelligence, her knowledge, her good feeling and common-sense, her unselfishness and tact, her courage and executive ability, are all no less admirable than the graphic sketch, contained in the present volume of her biography, of what she saw in London, Paris, Nice, Rome, Florence and Venice. In fact, so excellent are the girl and the book, so thoroughly does one's judgment approve both in the main, and so difficult is it to give any reason worth giving for one's dissatisfaction with both, that by the time we turn the last leaf we have reached a stage of acute self-reproach, and are almost resolved to believe henceforth that there is not, nor should be, any world more interesting than Katy's; that the men and women who people it are complete human beings; and that the incongruous association of lofty and sacred language with ridiculous or commonplace ideas is excellent wit, and not an impertinence and injury to be resented by the race. We have even attempted to keep our nerves well in hand, and see the charm of Rose Red's conversation; but this is impossible.

* *Hymns and Tunes for Children*. By JAMES WARRINGTON. Philadelphia: John R. Rue, Jr.

† *What Katy Did Next*. By SUSAN COOLIDGE, author of *What Katy Did*, etc. with illustrations by Jessie McDermott. Boston: Roberts Bros.

Historical Record.

Domestic.

Meeting of the House of Bishops.

A special meeting of the House of Bishops was held in the city of Philadelphia, October 28, 1887. Two Missionary Bishops were elected : the Rev. James S. Johnston, Rector of Trinity Church, Mobile, Ala., to succeed the late lamented Bishop of Western Texas ; and the Rev. Abiel Leonard, of Atchison, Kansas, to the vacated Jurisdiction of Utah and Nevada. The Province of Alaska was created a Missionary Jurisdiction, the appointment of a Bishop therefore, however, being deferred. The Bishop of Fon du Lac made a full, though informal, statement regarding the Old Catholic mission among the Belgians of Wisconsin, which is being supervised so auspiciously by the Rev. Father Vilatte. Bishop Brown's course of action toward the Old Catholics in his Diocese received unanimous approval from the House of Bishops.

Albany Diocesan Convention.

The Convention of the Diocese of Albany convened at S. Paul's Church, in the city of Troy, N. Y., Tuesday, November 16, 1887. The Rt. Rev. Bishop Doane celebrated the Holy Eucharist and delivered the Episcopal address. There were present in the Convention eighty-five of the Clergy, and lay-delegates from thirty-five Parishes. The officers elected were the Rev. Wm. C. Prout, Secretary ; Gen. S. E. Marvin, Treasurer ; the Rev. F. S. Sill, Registrar. Among the numerous reports submitted by the respective committees, two are of special interest to the Church at large. The Committee on the revision of the Hymnal reported in favor of eliminating two hundred of the hymns now in the book, and placing in their stead compositions of a higher standard.

In the matter of the proposed change of the legal name and style of the American Church, two reports were submitted by the committee appointed to advise the Convention. The majority report stated in substance that the Church was not ready for such a radical change as is proposed, and that it was deemed inexpedient for the Diocesan Convention of Albany to commit itself in favor of the measure. The

minority report, on the other hand, suggested a resolution to the effect that the Diocese, as represented in the Convention, give its sympathy to the movement for a change. The Convention saw fit to adopt the minority report, and the same was ordered to be placed on the minutes.

Conference of Churchwomen.

An extremely interesting and profitable conference of Churchwomen was held in New York City, Tuesday, November 22. Archdeacon Mackay-Smith presided. Papers on "Parish Work," prepared by the Rev. Morgan Dix and the Rev. Phillips Brooks were read and discussed. Dr. Dix laid favorable stress upon Conventual methods of work, while Dr. Brooks preferred that women should be free from the discipline of Religious Orders. The Rev. B. W. Maturin, Rector of S. Clement's, Philadelphia, and the Rev. W. S. Rainsford, Rector of S. George's, New York were the speakers upon this subject. Dr. Maturin's speech was characteristically suggestive and unique. He urged Christian women to cultivate their spiritual natures by habitual communion with God in their homes and at the Altar, and to use their divinely endowed and wonderful influence in the family circle and in the Parish, to reach and to save the image of God in men. Dr. Rainsford delivered a very forcible address. He censured Christian mothers for educating their daughters to crave sensual excitement and secular amusements, to shine in "society," rather than to adorn the Christian religion and to live CHRIST-like lives. He did not disparage Sisterhood Life, but predicted that the best Church work of the future would result from the greater development of individual character and volition. Rev. Dr. Haskins read a paper, prepared by Mrs. F. C. Hall, on "Women's Work in Institutions." The speaker upon this topic was the Rev. T. M. Peters, D. D. He deplored the fact that the position of women in institutions almost inevitably involves social ostracism. He would have society reconstruct its present view of the social standing of professional nurses and teachers. Upon the subject of "Woman's Work in Societies," two papers were submitted, giving an account of the Girls' Friendly Society and of the Young Women's Christian Association. The Rev. E. W. Donald, D. D., in his remarks on the above topic, paid Christian women a high encomium for their gracious influence and for their success in organised work within and without parochial lines. At the afternoon session, the Rev. Dr. Shackelford read a paper on "Women in the Mission Field at Home," which was written by Mrs. G. D. Bleything. The Bishop of Northern Texas paid a high tribute to women's influence in the history of the human race, and said that the mission fields in the West offered a grand scope for the exercise of her benign power in purifying and elevating society. The

subject of "Woman in the Foreign Mission Field" received treatment in an address by Mrs. S. I. J. Schereschewsky. She insisted upon the thorough training of women for the missionary life. Success depended upon a sound education of the mind and heart. She suggested that there should be a Church institution for the purpose of fitting women for the missionary vocation. The Rev. D. C. Bates, in his speech upon the subject, advocated the Religious Life for women in foreign mission fields. Miss A. G. Radcliffe and Miss Isabella White had prepared papers on the "Training of Women," which were read respectively by Mr. Nelson and the Rev. Thomas Richey, D. D. Speeches were then made by Dr. Richey and Rev. Father Huntington, Superior of the Order of the Holy Cross, Rev. Mr. Mackeye, and the Archdeacon. Bishop Potter being present at the close of the Conference, said a few prayers and gave the Benediction.

Foreign.

The New English Cathedral.

Resurgam might fitly in these days be inscribed upon the entablature of the English Church. Multitudinous works of mercy and of art attest, beyond all cavil, the vitality, faith, and devotion inherent in and characterising the See of Canterbury. The Victorian era is as distinguished for Catholic life and energy as was the Georgian for Erastianism and apathy. The erection of the Cathedral in the restored historic Diocese of Cornwall is truly a great, an inspiring event, and marks an auspicious epoch in Post-Reformation history. Truro Cathedral in the Nineteenth century is far more symbolically significant than S. Paul's in the Seventeenth. Its style of architecture is early English Gothic, which prevailed in the Thirteenth century. The extreme length of the edifice when completed will be three hundred feet, the height of the central spire, five hundred and forty feet; the width of the nave and choir, twenty-nine feet, and the height to the vaulted roof, seventy feet. There will be two Western towers with spires, and a Lantern tower with spire. The parts already finished are the Choir and Sanctuary, with its aisles; the Eastern transept, the great transept, with its aisles, the Baptistry, the lower part of two nave bays, and the lower portion of the Lantern tower. The appointments of the Chancel are free-will offerings. The reredos is of stone, divided into three bays, and composed of sculptured statues in canopied niches. The subject of the central panel is the Crucifixion, the figure of our Divine REDEEMER in bold relief. Above the Cross CHRIST is represented, enthroned in glory, as the Church's great High Priest.

The material of the base of the Altar is mahogany, the *mensa* being of marble. The ornaments of the Altar consist of the Catholic symbols of the Cross and Eucharistic candlesticks, Missal desk and flower vases. The Cross is a jeweled silver one, of mediæval design, in height two feet and eight inches. There are three sets of the sacred vessels, two of gold, richly chased and set with precious stones. The frontal and super-frontals are of magnificent handiwork, worked in Sarum colors, blue distinguishing this old Anglican sequence from that of the Roman ritual. The Service of Consecration was an imposing and solemn one. In stateliness of movement and brilliancy of color it was like a function in mediæval days when Anglican ceremonial, for dignity and beauty, was unsurpassed, if not unequalled, in the Western Church. The Crown was represented by the Prince of Wales, accompanied by his royal *suite*. The Episcopate of the realm was represented by his Grace the Archbishop of Canterbury, and twenty-one Bishops. Before the commencement of the Service there was a procession of Choristers, Priests, and Bishops around the Church, singing "Blessed City, heavenly Salem." The following is a very brief description of the Consecration Service, as contained in an English Church paper :

The separate benedictions of the Altar, Font, etc., were most solemnly done. Canon Mason read the lections, and Dr. Wilkinson's son acted as Chaplain and carried the Pastoral staff. As the Procession passed up the choir the processional Cross of the Cathedral was carried. The Primate was preceded by his Cross, and two boys, in scarlet cassocks, lace-edged cottas and zuchettos, carried his Grace's train. The Bishop of Ely was Epistoler, and the Bishop of London Gospeller. Before the sermon the Prince was conducted to the Dean's stall.

The Archbishop, who wore his Convocation robes, having ascended the Pulpit, where the archiepiscopal crosier was placed, said the Bidding Prayer. His Grace preached upon the words "In due season we shall reap if we faint not" [*Galatians*, v. 9]. His sermon was fine, inspiring, and full of epigram. His Grace said an apologetic and dishonored Church was worse than an oppressed one. He urged English Churchmen to use and claim their birth rights; they were Catholic and Apostolic; let them rise, strengthen, establish, and found. The sermon closed with an address to the Church in Cornwall. During the sermon the two acolytes, who attended his Grace, sat at the foot of the Pulpit steps. The Primate then returned to his throne, the Prince remaining in the Dean's stall. Three ecclesiastics received the alms at the choir steps. Before the offering of the Eucharistic vessels, the antiphon, "who am I, and what is My people," were sang. During the last collect the Bishop laid his hand upon each vessel, and then Canon Carter and Chancellor Worledge brought the Elements from the Credence to the Bishop. It is needless to say that the Bishop celebrated most rever-

ently and carefully before the Altar. The Primate gave the Absolution. . . . Very few of the Diocesan clergy were untidily habited or cassockless. The ablutions were reverently taken in the Sacristy. The Pater Noster was harmonised and well sung without accompaniment. Altogether it was a wonderfully stately and encouraging function. We must all feel that it is to the Primate that we owe it. His sermon seemed to lay bare the thoughts of his heart as the initiator of the work. The *Gloria*, Smart in F, was well sung and made a fine conclusion to the Service. The Primate monotoned the prayer for benefactors and gave the Benediction.

The English Bishops and the Old Catholics.

The Bishops of Lichfield and Salisbury recently made a visit to the Continent, on a mission to the old Catholic authorities in Germany, Austria, and Switzerland. They had with them the *imprimatur* of his Grace the Archbishop of Canterbury. At Freiburg, in Baden, they attended a Confirmation at which Bishop Reinkens officiated. An interview was held with the German Bishop, and points of ecclesiastical polity and doctrine were discussed. The result was a substantial agreement of views. The *cultus* of the Blessed Virgin is minimised to about the Anglican position. The Bishops further visited Bishop Herzog in Switzerland and then proceeded to Munich, where they conferred with Dr. Döllinger and Professor Friedrich. From Germany the English Bishops proceeded to Vienna, where a conference was held with the leaders of the Old Catholic cause in Austria.

An English correspondent states that the *Oltenener Tagblatt* contained a full description of the ceremonies attending the reception of the English Bishops at Olten, in Switzerland, by Bishop Herzog and his Synod. A solemn Service was held in Church. Bishops Maclagan and Wordsworth, vested in their Episcopal habits, were received at the portal by Bishop Herzog and the Synodal clergy and conducted into the chancel. The letter from the Archbishop of Canterbury to the Old Catholics was then read in Latin by the Bishop of Salisbury, who further explained their mission from the English Primate. Bishop Herzog then celebrated High Mass. In his address of welcome to the Anglican prelates, the Bishop said that a Christian message from Britain to German Switzerland was a continuation of the oldest traditions of the Swiss Church, all whose earlier apostles, S. Columba, S. Fridelin, S. Gall and others came either from Britain or from Ireland to Helvetia and Rhætia. The Christianisation of Switzerland was the work of Britons and Irishmen. It was in the fitness of things that the National Churches of these lands, so long separated, should again realise their fellowship in JESUS CHRIST. At the conclusion of the

Eucharistic Service a conference was held. The Bishop of Lichfield delivered an address in German.

The Late Mr. Beresford-Hope.

The English Church has sustained a great and inestimable loss by the decease of Mr. Beresford-Hope. He was one of her most devoted sons, and as distinguished a layman as has lived in this or any age of the Church. His varied mental culture, literary attainments, devotional piety, and opulence, were consecrated to promote the cause which fired his brain and inspired his heart—that of the revival of the Catholic life and principles of the Church of England. Mr. Beresford-Hope was born in 1820. He received his academical and classical education at Harrow and at Trinity College. His enthusiastic interest in ecclesiology and in the revival of Gothic principles was early manifested, and caused him to be energetically identified with the Camden Society of Cambridge. As an author he is perhaps best known by the work, entitled *Worship in the Church of England*. In 1844 Mr. Beresford-Hope purchased the ruined buildings of S. Augustine's Abbey, in the cathedral city of Canterbury, and restored them to the glory of the Post-Reformation Church of England, by their conversion into a Missionary College. He was also one of the founders of the splendid Parish Church of All Saints' in Margaret street, London. The funeral of Mr. Beresford-Hope took place at Kilndown, in Kent, adjacent to his beautiful country-seat Bedgebury Park. The casket was an oaken one, having on its lid a large brass cross, at the foot of which was the following inscription :

Alexander James Beresford Beresford-Hope.

Born January 25th, 1820.

Died October 20th, 1887,

Miserere Mei Domine.

The procession was formed in the following order : Church Wardens, with staves, Cross-bearer with veiled cross, Choir, Clergy, Bishop of S. Alban's. The body was borne by tenants and mourners; a large number of prominent Churchmen from all parts of England also walked in the procession. While the train moved from the lych-gate to the portal of the Church, the opening sentences of the Burial office were said by the Clergy and Choir. The Bishop of S. Alban's celebrated a Mortuary Eucharist, at the conclusion of which the Burial Service was proceeded with. The Archbishop of Canterbury, Dr. Benson, was represented

at the funeral service by his Chaplain who delivered the following message from His Grace :

"I am full of sorrow for the loss of so true a son and lover of the Church, so faithful in spirit. I am deeply sorry not to be able to attend the funeral, but I have arranged to send my Chaplain, if I may be allowed to do so, to represent me. And I shall be truly grateful if you will let the bereaved family know why only I am not where my heart and prayers will be."

Open Letters.

BUREAU OF ETHNOLOGY, WASHINGTON, D. C.,
January, 4, 1888.

Editor of THE CHURCH REVIEW :

Sir : Will you kindly allow space in the next issue of the REVIEW to a correction of the foot-note on p. 646 about Sewanee? The names there given as synonyms belong to different languages. Nothing can be deduced from accidental word resemblances; "Shawnee" means "Southerner" and is of Algonquin origin. "Shohonee" is now explained by a recent investigator, Dr. W. J. Hoffman, of this Bureau, as not meaning *snake*, but as rather derived from the *interweaving of grass* for lodges, explained by the gesture sign. Besides it belongs to a distinct language, Suwanee is given by Mr. A. S. Gatschet, of this Bureau, as a Muskogee or Creek word. The termination "ee" is *not* "the common Indian termination." "Shawnee" is *Sha-wa-nuk* in Cherokee; *Chouanon*, in early French; *Sha-wa-no* occurs in some works of early English or American writers; *Shá-wa-la* is the Dakota name for it. "Savannah" is from a Spanish word, defined as "a plain of grass affording pasture in the rainy season; but a few shrubs also grow on it."

Faithfully Yours,

J. OWEN DORSEY.

Notes and Comments.

Our attention has lately been called to an open general letter circulated by the Missionary Society of the General Theological Seminary in New York. The substance thereof embodies the following sketched plan for the formation of a society bearing the above entitled name :

It is proposed to form a Church Students' Missionary Association, for the United States and Canada, to consist of young men attending the nineteen theological seminaries and the eighteen universities and colleges of our Church, the nearly fifty recognised Church Schools and the Church Societies in other colleges and educational institutions. It is hoped that a sufficient number of these will take part in forming an annual convention for the purpose of invoking GOD'S HOLY SPIRIT on our Church and ministry, and especially on Missions for discussing place, needs and methods ; for hearing addresses and reports by Missionary Bishops, Mission Priests, Evangelists, and Mission Workers in all departments of Church work ; for consecration to the Master's work in the various portions of the field indicated above ; for the strengthening of one another in the missionary spirit, and for the acquisition of knowledge concerning the Church's fields and plans.

This letter is justly entitled to an appreciative hearing. The nature of the appeal is of high importance and deserves the sympathetic interest and earnest co-operation of all young men to whom it is addressed. The proposed formation of a Church Students' Missionary Association is a noble aspiration of its promoters and should inspire practical fulfillment.

The *raison d'être* of such an organised influence in our midst is self-evident. The American Church urgently needs to be imbued with a wide-spread and deep sentiment of enthusiasm for the cause of missions. An association composed of ardent young Churchmen from all our Colleges and Seminaries would irresistibly infuse into the Church at large a more intense mission spirit and zeal, and would undoubtedly furnish leverage for the more efficient prosecution of missionary work all along the line. The very spirit of such a society would have moral power and sanctifying influence within the Church's educational institutions and tend strongly to convert her seminaries into missionary colleges like S. Augustine's and Cuddesdon. Then would this Church practically realise, as never before, that she was Divinely commissioned, as an integral portion of the Catholic Church, to be the Propaganda of the Faith. Then would ingenious young men more heartily offer themselves in body and soul to receive the Grace of Orders and to follow in the shining foot-steps of sainted Priests like Martyn and Patteson and Father Lowder.

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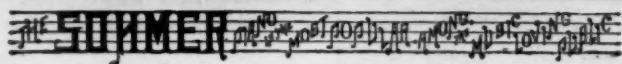
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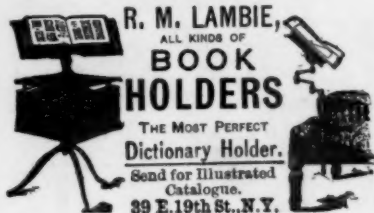
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